

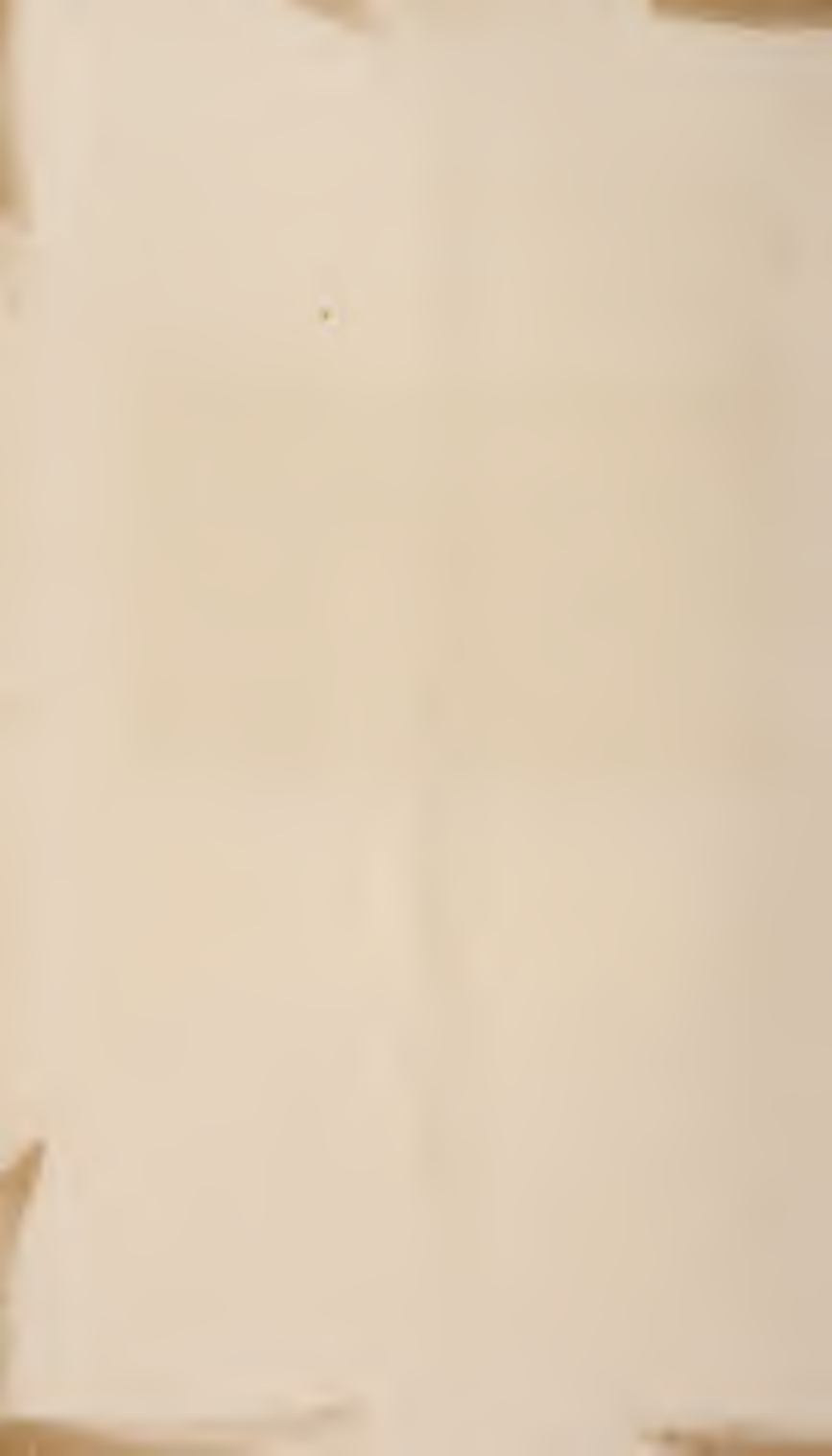
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THE
CHINESE REPOSITORY.

VOL. XIX.—MAY, 1850.—No. 5.

ART. I. *Sing Shí Páu Yen* 醒世寶言 *Precious Words to Awaken the Age.* By CHÁNG LÍCHEN. Published at Canton, 1848.

[This is a tract, made up of extracts from the writings of moralists, and is published for the purpose of benefiting men, very much as religious tracts are issued in Christian lands. It is printed near the Examination Hall, in Canton, and copies are sold to benevolent persons desirous of circulating them, at the rate of five cash each. The names of thirty-eight subscribers are appended to it, with the number of copies each of them took, in all five thousand books. The work forms a book of aphorisms and rules of conduct, and is about as high in its standard as any production of Chinese moralists that we have ever seen.]

Introduction.

VIRTUE is a quality which man obtains from Heaven, in order to prepare him for the apprehension of right principles, and enable him to discharge the responsibilities of life. But as he is partly under the control of his natural temperament, and subjected to the influence of depraved desires, it happens that the original virtue of his nature is not always fully developed. Moreover, it has been observed, that the minds of men are all by nature good, but that in experience there is an order of succession, and that which is to be learned should resemble that which has been learned: that by this means the mind will be able to attain unto a clear apprehension of virtue, and restored to original goodness; and as it is only by urging it, that the attention of men is aroused to a full understanding of it, therefore the sages and worthies from ancient times were wont to record only summaries of general science, and those who have deserved well of mankind for their efforts in the advancement of morality, have not failed to arouse the minds of men to the consideration of important subjects, and lead them to reflect upon these until their principles were fully developed.

My friend, Cháng Líchén Esq., desiring to see virtue promoted, and hoping to have the cooperation of his fellow countrymen in the advancement of this object, has selected various specimens of the virtuous observations and doings of the ancients, and choosing out the most important and practical, concise and perspicuous, under several heads, seeking out the chapters and selecting suitable passages, he has arranged them so as to bring those of a similar purport into the same section. Before sending his work to the press, in

order that he might announce it to be completed, he extended to me the invitation to furnish him with some few observations, which he might insert by way of preface. I therefore take this opportunity to commend his benevolent purpose, which is truly such as it professes to be, and not any vain pretense, and his words admonishing to virtue, which the gentle and the vulgar must all alike praise. The intelligent, also, who shall notice it, must not think the less of it, because of its loose and desultory garb, and individuals of the profession, should any such consider it worthy of their regard, as well as those who are able to appreciate fully, and still more completely to develop the ideas and principles inculcated, must beware that they do not speak light of it, as being only a compilation of detached sentences. They are truly important observations, possessing the efficacy of moral maxims and words of wholesome caution, suitable on the one hand to dissuade from excesses, and on the other unable to tolerate any deficiency of virtue. Surely advice which is thus calculated to encourage the good and to restrain the bad, can not be regarded as at all trivial or unimportant. Thus ends my preface. T'aukw'ang, 28th year, 10th month.

Edited by Fung Yuen, styled Kien-fán, a citizen of Ancient Yueh, at the Traveler's Lodge, in the City of Rams (Canton).

Precious Words to Awaken the Age.

FILIAL duty has no bounds. It requires all the energies of the mind. Parents must wait, generally speaking, until they are fifty or sixty years of age, before their children are to able support them; then the years past are many, and those which yet remain are few. If those who sustain the relation of children, do not serve their parents with their whole heart, then, by and by, their grayhaired parents having passed away, never to return, and no longer to be found in heaven above, or on the earth beneath, then it will be too late to sorrow for their former misconduct, and repentance will be of no avail. That they may never such experience unhappiness, let them see that they provide a support for their aged parents.

When parents see that one of their offspring is poor, they can not fail often to think of it, and in apportioning food and drink and clothing among their children, they sometimes seem to appear partial. It may be, the successful child is required to deliver up to them his earnings, and they then take the property and bestow it upon the poor son. It is the just wish of parents to see their children enjoy an equal share of the property. Should therefore the wealthy son whose property is given to the poor one, hastily be disposed to think hardly of such conduct, let him consider within himself, "supposing I should happen to become poor, then my parents will in the same manner manifest their regard for me."

In getting along in the world, to yield one step is magnanimous. To give place, is just so much to advance your own interest. To forego one portion, is happiness. To benefit others, is the true method of doing a good turn for yourself.

To give alms to a person who is in straitened circumstances, is more grateful than a seasonable shower. To speak words which wound the feelings, is more to be dreaded than the dark hailstorm.

If one word will destroy the peace of heaven and earth, then it must not be uttered. If one action will destroy the happiness of a whole life, then it ought not to be rashly performed.

If you inquire respecting the wealth of my ancestors, how I shall be able to enjoy it, this I should say was as difficult as the accumulation of an estate by my own effort. But if you inquire concerning the happiness of my posterity, whether or not I shall bequeath to them my possessions, then I should say this would be as easy as to ruin an estate.

The happiness of the obstinate and self-willed is small, but the man of a liberal and comprehensive mind secures a large emolument. He who is tyrannical and oppressive has an untimely fate, but the officer who rules with moderation and wisdom shall see many years.

When the mind is excited by delight, we are in danger of disregarding the truth; and when our words are prompted by anger, we are in danger of losing our self-respect. It is well therefore that we should always be on our guard.

If we rely upon our extraordinary talents to help us forward in the world, then we must beware of the venomous reptile of envy behind our backs; and if we assume a fair countenance in order to impose upon our fellow-men, it is likely there will be a mirror held before us in which our real courage will be reflected.

In attacking men's vices be not too severe, if you wish to have them think it worth receiving; and in persuading men to be good, set not the standard too high, if you would have them listen to your admonitions.

If you praise men for their virtues to their face, although they may be inwardly pleased, still they will not perhaps be very profoundly moved; but if behind their backs you extol their good qualities, then their expressions of approbation will know no bounds. If you reprove men's faults to their faces, although they may not be pleased, still perhaps their anger will not be very deep; but if you reproach them for their faults behind their backs, then their expressions of resentment will be unmitigated. This is the general disposition of mankind.

The aristocracy who dwell in the country are liable to many incroachments from the vulgar. It is always the case more or less; and yet, after all, [to suffer it] is more for my advantage. For if I so act that men when they see my shadow keep themselves out of the way, and venture not to pluck a single ear of corn from my field; though it

may be very pleasant to me, still they will know what sort of a man I am.

Whenever we wish to benefit others, we should first rid ourselves of anger, and with great suavity and consideration seek to procure their goodwill; then our words will easily find access to their hearts. If one man is angry at another for contradicting him, and I also join in the contradiction, wherein does it differ from adding oil to a fire which is already blazing furiously, in order to extinguish it?

When men are very intimate, they must not speak out to one another all their private affairs, lest unexpectedly their friendship being interrupted, then what was formerly said should furnish evidence to substantiate a charge against them. And should the friendship at any time be broken off, then also it will not be proper that the whole truth should be spoken with the greatest possible plainness, lest when they again come to terms, the language which they before held should cause them shame.

Whenever you have a controversy with an individual, then you should only speak of the persons and the circumstances immediately concerned; and by no means bring forward the faults of his parents, or divulge the shame of the women in his house; the controversy concerns only the individuals themselves, they should not allow it to disturb the friendly relations of others.

Whenever you hope for anything from others, you should first inquire what favors you have extended to them. And whenever you expect anything from heaven, you must consider what your conduct merits.

If you would not have men hear you, then the best way is not to speak: and would you not like to have your conduct known, then the best way is to refrain from acting.

You should not speak of your good fortune to a person who is suffering from disappointment: in the day of prosperity, do not forget the season of adversity.

He who delights to speak of men's secrets, or divulge the foibles or shameful acts of conduct in the female apartments, will certainly meet with extraordinary calamity.

Whenever you meet with a disappointment, consider that it might have been a great deal worse, and your mind will be set at rest.

A person who has not been sick, does not know how to value his health; but when he is taken sick, he begins to appreciate the pleasure of being well. A person who has had no employment does not know how to value the happiness of leisure, but when he has begun to work, then he begins to know the satisfaction of relaxation.

Every man in his conduct should endeavor to set an example of condescension and amity. In conducting his family, no matter whether he be rich or poor, the master ought to show himself a pattern of such virtues. This is like the glorious brightness of a vernal sun, under which all things spring up and grow luxuriantly. But if you once allow yourself to be crabbed and exceedingly precise, although you may not be guilty of anything actually wrong, still such a temperament can not appear otherwise than as the sour and gloomy aspect of autumn, when all things are withered and sere. Such are the natural remunerations of justice; the decrees of Providence and the affairs of men always mutually correspond.

When you are sitting at table as a guest, you ought not to seem to know everything, and should especially avoid talking carelessly about everything you may happen to think of at the time, or bawling out a man's name; lest you inadvertently appear to be disrespectful to the name of the father or elder brother, in the presence of his son or younger relatives; or perhaps speak of faults which those in the company are conscious of having been guilty of themselves; in this way you would not fail to bring trouble upon yourself.

In order to secure that men should praise you to your face, no means is so effectual as to give them no occasion to speak evil of you behind your back: and that you may obtain the occasional approbation of mankind, no method is so certain as avoiding their permanent dislike.

He who created things, in forming man gave him two hands, two ears, and two eyes, and but one tongue, thus signifying that he should see, hear, and do a great deal, but should say little. His tongue was closely shut up in his mouth, the teeth being in the place of a wall, the lips as suburbs, and the beard like palisades, the tongue thus being surrounded as it were with a triple guard. If you truly desire to enjoy life then you must give heed to your words.

When there is a tumult in the street, let others go forward, but I will fall back. When a controversy arises, others may use their tongues, but I will use my ears.

Should any one perchance speak evil of me, then it would be well for me to retire and inquire of myself whether I have done anything to deserve it; if so, he has but spoken the truth, if not, then he has lied. In the former case, I have no occasion to be angry with him; and in the latter, he can not have done me any real injury. Why then should I wish to retaliate?

Whenever men fail to treat each with strict politeness, there must

be some forbearance between them; a little impatience may create a great evil.

Whoever calls himself my friend, and yet behaves himself unkindly towards another of my friends, I can no longer regard him as my friend; though he treats me well, it must be, I think, because he depends upon me for somewhat. Had he nothing to expect from me, then I could not expect him to treat me better than he treats my friend.

There are people in the world who by raising cattle and horses, seek to accumulate wealth for their posterity; but the folly of such is manifest even in this world. But those who seek by oppressing the poor to accumulate for their posterity, will after death suffer endless punishment in hell. They will never escape to any other state of being, and their children can not happily enjoy their wealth. How, too, shall they ever reform. Being now at the "nine fountains," it is too late for repentance ever to reach them. How then can the oppressors of the poor neglect early to awaken to the consideration of these things!

In the world there are many dishonest schemes for attaining to the possession of wealth and honor. This happens from the circumstance that the virtue of ancestors often has succeeded in accumulating large possessions, and then also from the circumstance that the present condition is often a reward for past conduct, and that the future prosperity or adversity moreover is about to be a reward for the present conduct. For example, the grain which affords us sustenance in a year of famine, is that which was laid up in a year of plenty, and on account of the present year's dearth, those who live in the next year must suffer the evil of starvation. Again, suppose a case in which a man has inherited a magnificent patrimony, then although he should be habitually extravagant in his manner of living, still he would not immediately become poor, but in a short time he turns out to be so poor that he has not a place so large as the point of an awl to stand upon, and now we can perceive the result of his extravagant expenditures. Moreover, we may instance the case of the tall tree upon the mountain; the root is deep, and the trunk is firm. But wait until a long time after, when within the heart has gradually become hollow, and without the skin has much of it peeled off; the branches and the leaves are yet green and fresh, its root is large, and its strength vast. But wait until another time when its living powers are exhausted, and the top is shattered by the thunderbolt, and it is completely uprooted from the earth by the violence of a tempest, then how different is the appearance. Is the evil-doer able to comprehend this?

Important Selections from the Work on the Principles of Physiognomy, by Doctor CHIN HI-Í.

The mind is that which gives to the countenance its peculiar expression. If a person diligently studies his own mind, he will himself understand his true character, whether it be good or bad; the conduct is the acting out of the mind. Observe the conduct of an individual, and you will know whether he is happy or miserable. If a person does not render a due equivalent for that which he receives (i. e. is not equitable in his dealings), it will be difficult for him to protect and to support his offspring. If a person is variable and inconstant in his speech, it will thence appear that his intentions can not be relied upon. If a man's disposition is pacific and harmonious, it is a sign that he will secure glory to himself and honor to his children. If a man's talents are depraved and his disposition obstinate, and he does not meet with some great calamity, it will be wonderful. If a man knows not how to show any expression of gratitude, he will assuredly spend his days in poverty, and his life will be prematurely cut off. If whenever you converse you reflect well upon the past, you will attain unto honor and riches and old age. If you honor the rich and despise the poor, then with whom will you be able to intrust the care of your wife and children? If you respect the aged and cherish the young, you will not fail to perceive affluence following in your steps, and glory waiting before you. If you utter with a vain tongue the language of disobedience and contention, your days will be cut short. If you forget favor and cherish a petty resentment, it will be difficult to attain to the highest degree of merit at the literary examinations. If petty wealth and petty honors easily satisfy, the retribution of calamity will be accurately meted out; and if great wealth and great honor do not move you, then you will obtain happiness and emolument without bounds. If you are not competent for the management of affairs, you will not only come to nought yourself, you will also entail calamity upon your children. If you treat men liberally beyond what the strict claims of justice require, you will unawares be rewarded with happiness and long life. If you fraudulently or violently deprive men of their estates, your children will certainly come to shame; if you honor your teachers, then you will have sages for your sons.

He who is too severe easily accomplishes his designs, but it is difficult to preserve himself entirely free from calamity: he who is too gentle with difficulty completes his undertakings, yet a calm and equable felicity he is also able quietly to enjoy. If you impose heavy

burdens upon others and light ones on yourself, they will not permit you to share with them in their counsels, nor coöperate with them in their affairs. If you ascribe merits to others and impute faults to yourself, then you will be fully competent to protect from calamity and to support under misfortunes. If you mildly take the reproaches of men, your children will suddenly come to great honor. If you will constantly bear it in mind to concede some little portion of your rights, you will have quiet and leisure as long as you live.

How is it that people feed upon swords, and drink daggers? The superior man by his overbearing self-will and assumption, and the man of low degree by venturing on hazardous actions, and exposing himself to chance. How do people throw themselves into the water, or strangle themselves? It is by the young man of ordinary parts venturing in slippery places, and the young woman of a high spirit being crossed in her wishes. How is it that people are prematurely cut off, and their prospects suddenly blasted? By speaking vain words, by performing vain actions, by cherishing a vain mind—in short, by all sorts of vain behavior. How do people come to meet with severe judgments and untimely deaths? By numerous acts of secret malice, by much secret selfishness, and by performing secret actions—in short, by all sorts of secret management. By what means do men bring upon themselves severe sickness terminating in death? By sensual indulgence, lewdness, and dissipation. How do men come to be afflicted with grievous ulcers, which finally bring them to the grave? By stuffing themselves with fat and sweetmeats. How is it that people become old, and are left without heirs? By being of a morose and solitary disposition. How is it that people of full age are bereft of their children? By cherishing a treacherous and deceitful mind. How do men come to be afflicted with many grievous calamities? By unjustly oppressing and depriving people of their property. How is it that men unawares break the laws? By not attending to their own business.

If you speak of the character of a wife, you would say first of all that she should know how to be quiet and observe silence. In the next place you would require that she should be a woman of an excellent disposition, and you would not think so much of great talent and power. If she be stern and authoritative, she will be worthy of being appointed to the first rank. For her to set a light value upon ornaments, would be fully equivalent to a thousand pieces of gold. In the abundant command of words, she must delight to excel. If she have children, she must sacrifice her own comfort. If she practice

filial duty and maternal kindness, she will not only be an aid to her husband, but she will also do well for her children. If she be not at all discontented amid poverty and trouble, she will merit the praises of two nations. If in circumstances of honor and wealth, she is habitually economical in the use of food and clothing, her apartments will become the abode of glory and happiness. When she has a large number of servants and maidens, she will not fail to be kind and indulgent in her treatment of her inferiors. When her coffers are full of wealth, she will still strictly observe her habits of economy, and work well for her family.

In conclusion, we observe in regard to the preceding observations, that in passing them under review, we find no admixture of error. If diligent efforts be made to instruct the rising generation, we may still hope there will be a change for the better. No doubt the omens of good fortune will then work together in our favor—verily, the vital wealth and the spiritual energy will thus be developed in a more illustrious manner. To know the good and to maintain it, is like adding new flowers to embroidered clothing—to know the bad and avoid it, is like transforming misery into happiness. May those who shall hereafter peruse these pages, perceive herein the reflection of their own virtues.

ART. II. *The Holy Wars: Tü-tsing Shing Wü Ki, or Records of the military Achievements of the Monarchs of the Great Pure Dynasty.* Compiled by WEI YUEN of Sháu-yáng of Húnán province. 20 vols. 8vo. 3d edition, revised and enlarged. 1846.

IN China, the Press is free. On all subjects men may here print and publish whatever they find most pleasing to themselves, or deem best for the public weal. The politician and religionist may proclaim their opinions without let or hindrance everywhere and always. In the exercise of this freedom, however, if they presume to put forth seditious publications, they render themselves thereby obnoxious to those pains and penalties which the laws ordain for such heinous offences. This we believe is the only point, so far as the laws are concerned, that requires to be guarded against by either author or publisher. Only let him be loyal, carefully maintain the orthodox faith, his masters, the officers of government being judges, the student has no

thing to fear; if able to write, and command the means to print, he may send the efforts of his genius, his literary essays, into every village and family of the land. Nor is there, that we are aware of, any tax, direct or indirect, on productions of the press. All this freedom operates favorably for the multiplication and circulation of literary works. No vocations are more honorable than authorship and the manufacture and sale of books. The number of such works annually published in this empire, is very great; and their influence by no means inconsiderable.

As in other countries, so it is in this, with regard to the motives which have influence in leading men to engage in literary enterprises. Honor, fame, pleasure, gain—all tend more or less directly to swell the catalogues of books for sale in all the principal cities of the empire. The work now before us is the product of one belonging to that very large class of men in China, whose special interest it is to sustain and perpetuate the supremacy of the reigning Manchu family. These men, by education, by habit, by elevation to places of trust and emolument, become part and parcel of the governmental system—a system which with them is all in all; its prosperity is their prosperity; its life is their life; and its downfall would be their ruin. Under such circumstances, it is no marvel that they are its zealous supporters. The danger is—nor is it small,—that their numbers ere-long will become so great as to convert them from *parasites* into *parricides*. Many of them are able men; but they are very numerous, and it is from the people that they derive their support. They rob and devour the people. The legal taxes, for the most part, are not heavy, but the extortions are enormous.

The Records comprised in the volumes before us form a somewhat curious work; and to those who desire to study the history of the Manchu race and its policy, especially its policy towards people and nations not its own, it is a valuable work. The title—*Tá-tsing Shing Wú Kí*, 大清聖武記, literally translated, reads the “*Great-Pure Holy Wars’ Records*,” a title eminently characteristic of the high pretensions which are put forth by and in behalf of the “*celestial dynasty*.” Their empire is Great; it alone is supreme; in it is, or ought to be, comprised, as they believe, “*all beneath the heavens*.” It is withal a *pure* dynasty; naught that is vile, low, or ignoble, can, as they fancy, have a place in it. As the heavens overshadow all lands, so the “*celestial dynasty*,” the *ticn cháu*, in dominion, is wide as the world. All who oppose, or will not submit to its rule, offend against high heaven; they are, to use the strong language of

our author, "sinners," transgressors of laws celestial. All such "sinners" ought to be either exterminated, or made to submit to the powers that be; and military operations undertaken for these purposes are *holy wars!* Nothing is, or can be truly good, in the estimation of men of this class, unless it be Chinese, and come within the pale of the Middle Kingdom; accordingly we find in the volumes before us, "the doctrines of Jesus" denounced as injurious to the people and hurtful to the state. Such doctrines, therefore, and those who profess and propagate them, may be *tolerated*, but they are not to be commended, are not to be approved. Strange as it may seem, Wei Yuen, the minister of *Reason's Glory*, places Christianity and opium in the same category, as the principal evils that now endanger the safety of the empire.

Regarding the feelings of the Chinese towards foreigners there is a great diversity of opinion. Some people would have us believe that the black-haired race—men, women and children—all hate and abhor the *fân kwei*, and would gladly have them exterminated. Others take the opposite extreme, and would have us know that all, or nearly all, both people and rulers, would welcome foreigners to their country; but this needs proof. There are those, we know, who would rejoice to see the restrictive policy set aside. The number of such, however, we fear, is not large. A few only are sufficiently informed, have knowledge enough of foreigners, to render them capable of forming a correct opinion on the point in question. The information possessed by the Chinese regarding other people and nations, is exceedingly limited and incorrect. Many of the best informed do not believe that the admission of foreigners into their country—or even to the five ports—will or can be for the public good. They would prefer to have the old policy restored, and all foreigners for ever excluded from the country. The new and liberal policy they deprecate, as the people of Europe deprecated the first movements of the Reformation. These men, as we know, not only err in judgment, but are wrong in their premises. The more their information is increased the better for them, and the better for their country will be the consequences. The old order of things, the exclusive policy, has nothing in its favor that we can discern, to make its perpetuity desirable—nothing, unless we are prepared to affirm that the semi-civilization of this country is preferable to the enlightened state of western nations, and the religions of China more to be sought for than that taught us in Holy Writ. We not only dislike the old policy, but with the present *half and half* system we are thoroughly dissatisfied. Compared with

the old, we view it favorably as a transition state. It is a cheering fact that a *Reformation* has commenced in China—a reformation that, while it will be no less salutary in its results, may be a thousand times more rapid in its progress than the old Reformation of Europe.

The change here—this transition state—has been commenced by men who have little idea of what will be the consequences of their doings. The case of Lin is in point. Before he left Peking for his crusade against the traffickers in opium, he boasted of his knowledge of foreigners. Born and bred on the frontiers, “he knew them well.” The sequel of his first acts—how different from what he and his imperial master anticipated! Of this sequel only the first, the opening scenes, have yet been unfolded. Admission to the five ports and the toleration of Christianity, form but the beginning in the new order of events.

If we rightly judge, Wei Yuen, the author of the *Holy Wars*, is in sentiment of the same school as Lin Tsehsü; of him, however, we know nothing except what we learn from his book. He was born near the close of the last century; and is, we presume, still living. At a very early age, he left his native town in Húnán for a residence at Peking, where he had access to all the records of the Capital, not excepting those of the Cabinet and his majesty’s historiographers. He also enjoyed, what was to him of great advantage, the society of many aged men, veteran statesmen whose reminiscences ran back scores of years prior to the time when he entered upon his public career as minister of state. The military achievements of the reigning family soon and powerfully arrested his attention; were the objects of his highest admiration, and the volumes before us are the result. In them we have the military career of the Manchus from the origin of the family down to the present time, drawn out and adorned in fine Chinese style. The book is one we can recommend to all those students of this language who wish to see “the Chinese as they are.” From the materials contained in it, a series of most interesting essays could be prepared, giving sketches of the Manchus, the Mongols, and the many “peoples and tribes” within the limits and upon the borders of the Chinese empire.

ART. III. *Ode to the Deity.* From the Russian.

[The following sublime ode to the Deity, composed by one of the most famous of the Russian poets, has, it is said, been translated into Chinese and Manchu, written on silk and hung in the imperial palace at Peking; and likewise into Japanese; but we are quite ignorant when or by whom done. A copy of the version into these languages would be of no little value in illustrating the Chinese ideas and term for God. The English translation by Dr. Bowring gives a high idea of the genius of the Russian author; but if he had been well read in his Bible, we think he would hardly have omitted in this highly-wrought hymn all mention of Him, "who is the image of the invisible God, the firstborn of every creature."]

O, thou Eternal One ! whose presence bright
 All space doth occupy—all motion guide :
 Unchang'd through time's all-devastating flight,
 Thou only God ! there is no God beside.
 Being above all beings ! mighty One !
 Whom none can comprehend and none explore ;
 Who fill'st existence with thyself alone ;
 Embracing all—supporting—ruling o'er—
 Being whom we call God—and know no more !

In its sublime research, Philosophy
 May measure out the ocean deep—may count
 The seeds, or the sun's rays ; but God ! for Thee
 There is no weight or measure ; none can mount
 Up to thy mysteries. Reason's brightest spark,
 Though kindled by thy light, in vain would try
 To trace thy councils infinite and dark ;
 And thought is lost ere thought can soar so high,
 E'en like past moments in eternity.

Thou from primeval nothingness did'st call,
 First Chaos, then existence. Lord, on thee
 Eternity had its foundation ; all
 Sprung forth from thee ; of light, joy, harmony,
 Sole origin—all life, all beauty thine ;—
 Thy word created all, and doth create ;
 Thy splendor fills all space with rays divine—
 Thou art, and wert, and shalt be glorious ! great !
 Life-giving, life-sustaining potentate.
 Thy chains the unmeasured universe surround,
 Upheld by thee, by thee inspired with breath !
 Thou the beginning with the end hast bound,
 And beautifully mingled life and death !
 As sparks mount upward from the fiery blaze,
 So suns are born, so worlds spring forth from thee !
 And as the spangles in the sunny rays
 Shine round the silver snow, the pageantry
 Of heaven's bright army glitters in thy praise.

A million torches, lighted by thy hand,
 Wander unwearied through the blue abyss ;
 They own thy power, accomplish thy command,
 All gay with life, all eloquent with bliss.
 What shall we call them ? piles of crystal light—
 A glorious company of golden streams ?

Lamps of celestial ether burning bright ?
Suns lighting systems with their joyous beams ?
But thou to those art as the noon to night.

Yet, as a drop of water in the sea.
All this magnificence in thee is lost :
What are a thousand worlds compar'd to thee ?
And what am I, when heaven's unnumber'd host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weigh'd
Against thy greatness—is a cypher brought
Against infinity ? What am I, then ? Nought !
Nought ! But the effluence of thy light divine,
Pervading worlds, hath reach'd my bosom, too ;
Yes, in my spirit doth thy Spirit shine,
As shines the sunbeam in a drop of dew.
Nought ! But I live, and on Hope's pinions fly
Eager towards thy presence ; for in thee
I live and breathe and dwell,—aspiring high,
Even to the throne of thy divinity.

I am, O God ! and surely thou must be !
Thou art,—directing, guiding all,—thou art !
Direct my understanding, then, to thee ;
Control my spirit—guide my wandering heart :
Though but an atom midst immensity,
Still I am something fashion'd by thy hand,—
I hold a middle rank, 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundary of the spirit land !

The chain of being is complete in me,—
In me is matter's last gradation lost,
And the next step is spirit—Deity !
I can command the lightning, and am dust—
A monarch and a slave—a worm, a God,
Concentrated here ! and how ? so marvelously.
Constructed and conceived, unknown ? this clod
Lives surely through some higher energy ;
From out itself alone it could not be.
Creator ! Yes ! thy wisdom and thy word
Created me. Thou source of life and good !
Thou spirit of my spirit, and my Lord !
Thy light, thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere
Even to its source—to thee, its Author—thee !

O, thought ineffable ! O, vision blest !
(Though worthless our conceptions all of thee)
Yet shall thy shadow'd image fill our breast,
And waft its homage to thy Deity.
God ! thus alone my lowly thoughts can soar—
Thus seek thy presence : Being wise and good !
'Midst thy vast works, admire, obey, adore ;
And when the tongue is eloquent no more.
The soul shall speak in tears of gratitude.

ART. IV. *Movable Metallic Types among the Chinese.*

THERE is good reason for believing that the Chinese had the art of printing books by blocks and types fully six hundred years before it was known in Europe, and though their knowledge does not detract from the merits of the invention of Göttenburg and Fust, still how many precious manuscripts and palimpsests might have been saved from irrecoverable destruction if Europe had had commercial and literary intercourse with China in the days of the Heptarchy and Hejira. Movable types are still employed by printers, though the common mode of printing by xylography is regarded as cheaper. We have recently made the acquaintance of an enterprising bookseller and printer named Tang, who has devoted much attention to the manufacture of movable types by casting them in molds, and has already produced two fonts, with which he has printed several works. Mr. Tang is a partner of a bookselling firm in Canton, which has expended upwards of ten thousand dollars on these fonts.

According to his account, the mode of making the type is to carve the character upon a small block of wood of the right size, cutting the strokes clean, and then make an impression of its face in fine clay, into which mold the melted tin is poured. The clay is separated from gritty particles by stirring it up in water, and pouring off that which does not soon settle, afterwards drying it. Four types are cast at once in a frame, and the clayey matrix broken in pieces when they are taken out, to be re-made for a second casting by a similar impression of the wooden type. They are afterwards planed to a uniform height. The next page is printed with these tin types, raised to the same height as the English ones, in order to take the impression in the common hand-press; they are only $4\frac{3}{4}$ lines high, partly in order to suit the wooden frame in which they are set up and printed, but chiefly to save the expense of tin.

The frame in which the types are set up and printed off, is a solid piece of rosewood, planed smooth, with its top guarded on three sides by a ledge, the top of which, just the height of the types, forms the border of the page when printed. The types are then set up in the frame, no *composing stick* being used, the columns separated by neat brass rules; and the leaf divided by a central column as in Chinese books. In the specimen here given, the types are not spaced, but in works printed with the other and larger font, the characters are usually-separated. Twenty-one columns exactly fill the frame; a moving slide secures the types on the top, and completes the border round the

Specimen of Tin types cast in clay.

楊容賴蔡邱黎潘聶張杜金石莫杜麥蕭徐陸侯金謝吳廖何羅
 黃招孔桂崔李鄧蕭盧孫詹蕭侯游葉馬梁徐尹金鄭江蕭彭蕭
 尹彭招孔麥桂江游崔王李侯徐鄧詹洪馮黃羅金吳謝鄭陸蕭
 盧石楊蔡葉張金邱梁孫賴黎廖何杜林徐金馬容潘錢莫侯陸
 尹陸吳林蕭石侯張梁容侯黃錢馬盧金蕭游彭招崔徐鄧洪王
 蔡楊賴徐黎侯金蕭何杜廖潘孫王葉莫謝鄭麥江馮孔桂王彭
 孔謝莫鄒鷄嚴蕭潘容侯石馬徐林盧侯金邱鄧李崔王游桂詹
 黃江尹麥馮賴楊鄒張鄒孫梁招詹洪徐金侯嚴杜何廖黎鄭李
 彭孔李招鄧徐馮金黃侯江蕭尹麥侯羅詹崔王游桂杜賴何廖
 馬潘莫謝鄭吳錢陸容林石葉盧徐聶金邱鷄梁蕭楊蔡黎張孫

page; the types are not *justified*, or spaced out in each column to the same length, the page being sufficiently tightened at the sides to prevent the types rising when inked. When the page is proved and corrected, it is printed in the ordinary Chinese way with a brush.

The number of types which have been cast for these two fonts exceeds 150,000, but what variety of characters is included in them we do not know. The principal motive Mr. Tang assigns for embarking in the enterprise was to print two sorts of lottery tickets with which his townspeople gamble very much; one of them, made from the Hundred Family Names, called *Wei Sing Pú*; and the other from the *Tsien-tsz' Wan*, or Millenary Classic. He uses them also for whatever jobs may be required, but has never ventured the publication of a newspaper—or more likely has never thought of employing them for such a purpose.

In order to exhibit what is known respecting printing with movable types by the Chinese in former days, we here introduce a well digested paper by Stanislas Julien, translated for the China Mail; whether Mr. Tang has really read any of these notices we can not say, but he maintains the originality of his own invention, and we hope will not ultimately find it a losing undertaking.

Stereotype Plates in Wood.

According to Klapproth (*Memoir upon the Mariner's Compass*, p. 129), the earliest use of stereotype plates in wood goes back to the middle of the 10th century of our era:—

“Under the reign of Ming-tsung, of the After Tang dynasty, in the 6th year of Cháng-hing [A. D. 932], the ministers Fang Táu and Li Yu proposed to the Academy Kwoh-tsz' kien to revise the nine Canonical Books, and to engrave them on plates of wood for the purpose of printing them for sale. The emperor adopted this advice, but it was only in the 2d year of the emperor Taitso of the After Chau dynasty [A. D. 932], that the engraving of the plates of the Canonical Books was completed. They were then distributed and circulated over all the provinces of the empire.”

M. Klapproth made the observation that printing invented in China, might have been known in Europe about 150 years before it was actually discovered there, if Europeans had been able to read and study the Persian historians: for the method of printing employed by the Chinese is found to be explained with sufficient distinctness in the *Djemma'a et-tewarikh* of Râchid-Eddin, who completed this immense work about the year A. D. 1310.

We would add that Europe might have known the art of printing more than 600 years before it was discovered there, if Europeans had been in relation with China a few years before the commencement of the 6th century. Thanks to this process, imperfect though it was in its original form, it might have been possible to reproduce from a few germs an immense number of the *chefs d'œuvres* of antiquity, both Greek and Roman, and to have preserved the greater number from a loss at this day irreparable.

The employment of engraving on wood for the purpose of reproducing texts and designs, is much more ancient in China than any one has hitherto believed. We read, in fact, the following in the Chinese encyclopædia

Keh-cht King-yuen, 格致鏡原 vol. 39, page 2:—

“On the 8th day of the 12th month of the 4th year of the reign of Kantsü, founder of the Sui dynasty (A. D. 593) it was commanded by a decree to collect all the worn out designs, and unedited texts and to engrave them on wood for publication. This occurred (adds the work we quote) the commencement of printing on plates of wood.”

We see that it far preceded the era of Fung Ying-wáng or Fung-táu, to whom they attribute this invention about the year A. D. 932.

This quotation is found to be repeated in another Chinese encyclopædia, intituled *Pu-t'ong-pien-lan*, vol. 21, p. 10. According to another work of a similar kind, intituled *Pi Tsáng*, 祕藏 printing on wood was invented about the commencement of the house of Sui, (A. D. 581); it expanded sensibly under the Táng dynasty (A. D. 618 to 904); increased very much under the five small dynasties (A. D. 907 to 960); and at last arrived at its perfection and greatest development under the Sung dynasty (A. D. 960 to 1278).

With respect to movable types, a learned Chinese of the middle of the 11th century, whom I have constantly had occasion to quote, though he certainly does not mention the precise date of their invention, yet positively makes it reach back to more than 300 years before Fung Yingwáng, to whom many Chinese writers (and after them many European savans) have given the honor of this discovery. One may also be allowed to suppose that this invention was already known and in use before A. D. 593, since they say that the Emperor commanded at that very time [*alors*] to print with plates of wood. If this had been an art altogether new, they would not have omitted to make known its origin and its author.

Impressions from Engraved Plates of Stone [en creux].

The discovery of this process, which had its origin intermediately between the invention of stereotype plates of wood, and that of movable types of baked earthenware, has not been known, so far as I can learn, by the French missionaries, nor by any of the learned in Europe.

About the middle of the second century of our era, they first began to engrave the ancient texts upon stone, in order to preserve their accuracy (which might be altered every day by the ignorance or negligence of copyists); but it does not appear that at this remote period they had any idea of making these engraved plates serve the purpose of reproducing and multiplying the principal monuments of Chinese literature:—

“In the annals of the Eastern Han dynasty we read in the biography of Tsú-yung: In the fourth year of the period Hi-p'ing [A. D. 175], Tsai-yung presented to the Emperor a memoir in which he begged him to revise, correct, and accurately determine, the true text of the six Canonical Books. He wrote them himself in red, upon tables of stone, and commissioned the most skillful artists to engrave them. They placed these tables on the outside of the gates of the Great College, and the literati of every age came daily to consult them for the purpose of correcting their sample manuscripts of the six Canonical Books.”

The characters of these engraved texts were not reversed (when written), and consequently could not serve for multiplying copies of them, since, after the impression, such characters would come to be reversed. The sole use of these plates was, as we see, to answer the purpose of preserving the accuracy of the texts. Under several of the following dynasties these same plates were successively reproduced and copied, sometimes only in one form of writing, but occasionally in three different styles of character. Historians tell us that students were allowed one year for studying the six books in each form of writing, and that at the end of three years they ought to be in a condition to read them fluently in all the three forms. It was only towards the end of the Táng dynasty that they commenced engraving the texts upon stone *in reverse*, in order to print white characters on a black ground. Yü Yang-siunthus expresses himself in his Archæological Miscellany, entitled *Tsikan-lo*:—

“During the troubles which arose at the close of the Táng dynasty, Wan-táu opened the imperial tombs, and seized upon the books and pictures which had been shut up there. He took the gold and precious stones which ornamented their bandages and coverings, leaving the latter however on the spot. Thus it was that the autograph manuscripts of the most celebrated men of the dynasties Wei and Ts'in [and which the Emperors most sacredly preserved] came to be scattered about, and to fall into unworthy hands. In the 11th month of the 3d year of the period Yunghí [A. D. 993], the Emperor Tai-tsung commanded by a decree, to engrave upon stone, and thus to reproduce by means of pressure, all the manuscripts of the kind which he had been able to buy and collect. They were printed by the hand, to avoid their being soiled by the ink.”*

*The author wished to say, that after having inked the stone and extended the paper upon it, they passed the hand over the back of the paper, by which means it received a uniform impression. At this day the Chinese make use of a soft brush, and thus obtain a more regular print.

In the Encyclopædia intituled *Chi-pau-tso-chái*, vol. X, is the reprint of a small work in two books, in which are most minutely described all the ancient inscriptions, and all the autographs of the most celebrated men, which were printed in this manner (that is to say in white on a black ground) from the year A.D. 1143, to A. D. 1243. I have had the honor to present to the Academy a funeral inscription thus printed on stone, and which, for the elegance and perfection of its characters, does not yield to the most beautiful editions printed with plates of wood.

Impressions of Movable Types between A.D. 1041 and 1049.

In the *Mung-ki-pch-tán*, 夢溪筆談 vol. XVIII. p. 81, we read the memoirs of Chinkwoh, who received his Doctor's degree A.D. 1056 (Bibliothèque Royale, Fourmont's property, No. 394, vol. 24):—

“They printed with engraved plates of wood at a period when the Táng dynasty [founded A. D. 618] had not yet lost its splendor [alluding to the employment of stereotype plates of wood under the preceding dynasty]. After Fung Ying-wang had commenced printing the *Wú King*, or canonical books, it became an established custom to publish by the same process all the books of law, as well as historical works. In the period Kingyü [between A. D. 1041 and 1049], one of the common class of people named Pi Shing, by trade a smith, invented another mode of printing by means of plates called *ho-pau* or movable plates [i. e. formed of types], which expression is still employed to this day to designate the plates used at the Imperial printing establishment in the *Wú-ying tien* palace at Peking. The following is the description of his process:— ‘He took some very fine plastic clay, of which he made regularly formed plates, about the thickness of the pieces of money called *tsien* or cash, and upon these he engraved the characters in most frequent use. For each character he made a separate seal or type, and afterwards baked them in the fire to harden them. He then placed on the table an iron plate, which he covered with some very fusible cement, composed of resin, wax, and lime.

“When he wished to print, he took a frame of iron, divided within longitudinally from top to bottom [for the Chinese write from above, downwards], by bands of the same metal, and then laying it upon the iron plate already covered with cement, he arranged the types in it, placing them towards the right, one against the other. Each case, filled with types thus arranged, formed one plate. This plate was now placed near the fire so as to melt the cement a little, and then with a plate of wood well planed [*un taquoir*] he pressed strongly upon the collection of types which, being sunk into the cement by this means, became level and even as a whetstone. Were it only to print two or three copies of the same work this method would neither be convenient nor expeditious; but when it was required to print tens, hundreds, and thousands of copies, the operation proceeded with very great rapidity. They generally prepared two iron plates and two frames or forms, so that whilst printing with one of the two plates, the other might be supplied with its proper composition, and the printing from the former being finished, the latter, already prepared, replaced it immediately. They thus alternately made use of the two plates, and the printing of each leaf was effected in the twinkling of an eye.

“For each character they had always many similar types, and as many as 20 proofs [i. e. 20 duplicate types] of the most frequently used characters so as to be able to reproduce such words as might be found many times repeated in the same plate. When not making use of these duplicates they preserved them wrapped up in paper. The characters or types were classified according to their tones, and all those of the same tone were disposed in one particular case. If by chance he met with a rare character which had not been prepared beforehand, he engraved it immediately, baked it with a straw fire, and could thus make use of it in a minute. The reason which deterred the inventor from making use of wooden types was, that the tissue of wood, being sometimes porous, sometimes hard, if once impregnated with water, would have been uneven; moreover, the types would have stuck to the cement in such a manner that they could not have been removed again so as to serve for a new combination. It was much better therefore to make use of types of baked earthenware. When he had completed the printing of one plate he heated it again to melt the cement and then with the hand cleared away the types, which separated of themselves without retaining the smallest particle of cement or dirt. When Pi Shing died, his friends inherited his types, and still preserve them most carefully.”

We see by this last sentence, that the inventor of movable types in China had no immediate successor, and that printing was continued as formerly, with engraved wooden plates. This very natural return of the Chinese to their ancient mode of printing was certainly not owing to the imperfection of Pi Shing's process, but to the nature of the Chinese language, which, being destitute of an alphabet (consisting of but a small number of signs [*characters*] with which one could compose every kind of book), put the printer to the necessity of engraving very many more types than there were different words, and of having (according to the division of sounds into 106 classes) 106 separate cases, each filled with an enormous number of types many times repeated, the search for which, their setting up in forms, and their distribution again after printing, necessarily required a considerable time. It was therefore more easy and expeditious to write, or cause to be written; as is now done, the text one

wished to print, paste this text upon a plate of wood, and thus make the white portions distinctly visible to the engraver. Since this period (1049) to the present day, the Chinese printers have continued in general to print from wooden plates, or from stereotype plates of copper engraved in relief. But under the reign of the Emperor K'ang-hi, who mounted the throne in 1662, some European Missionaries, who enjoyed great influence with this monarch, decided upon engraving 250,000 movable types in copper,* which served to print, under the title of *K'ü-kin Tú-shú*, a collection of ancient and modern works comprising 6000 octavo volumes, and of which the Royal Library of Paris possesses many considerable portions: (as, *The History of Music*, in 60 volumes; *The History of the Chinese Language, and of its Characters and Writing in different ages*, in 80 volumes; and *The History of Foreigners known to the Chinese*, in 75 vols.) In elegance of form and beauty of impression, this edition rivals the finest works published in Europe.

There exists in the Imperial palace of Peking an edifice called Wü-ying tien, where, since 1776, they have printed every year, a great number of works with movable types, obtained, as in Europe, by means of engraved punches and matrices. The Bibliothèque Royale possesses many editions of an admirable finish and beauty, which bear the seal of this printing establishment, whose types have received from the Emperor the elegant name of *Tsü-chin*, 聚珍 or "Congregated Pearls."

The official report which precedes one of these editions, discovers to us a very interesting fact, the observation of which may possibly give birth in Europe to some experiments and results of serious importance. Our punches of steel and matrices of copper entail great expense, and are exposed to rapid deterioration by oxidation. The Chinese have guarded against this double inconvenience by engraving their punches from hard and fine-grained wood (at a cost of from 5 to 10 centimes each type), and make use of these for striking the matrices in a kind of porcelain paste, which they then bake in a kiln, and in which they afterwards cast the printing types with an alloy of lead and zinc, and sometimes even with silver.

It remains for us to know how they manage to succeed in *justifying*† (as they say in the language of founders) matrices of such material. One may be allowed to suppose however that the *justification* of these matrices is such as to leave nothing to be desired, since the typographical results which we have before us are of a nature to satisfy the most competent and fastidious judges. (For example, the edition in small text of the *Shwui-king Chü*, or "Book of Rivers, with a Commentary," which has been sent to M. Arago by the author of the present notice.) I shall not conclude this article without explaining the motive which determined the Emperor Kienlung, in the year 1776, to found the printing establishment for movable types in the Wü-ying palace. This illustrious monarch having published an edict in 1773 for engraving on wood, and printing at the expense of the state, 10,412 of the most important works of Chinese literature, a member of the Financial Board named Kin Kien, considering that it would require an enormous number of plates for printing this vast collection of books, and that the expense of engraving would be immense, proposed to the Emperor to adopt the system of printing by movable types, and submitted to him the models of these types arranged upon the plates, and accompanied with all the necessary instructions for the engraving of the punches in wood (see above), the striking of the matrices, the casting of the types, and setting them up in forms.

The Emperor approved of this project by a special edict, and ordered these

* Some years afterwards they committed the great mistake of melting and destroying these 250,000 copper types. Of this much to-be-regretted fact we are informed in the preface of a small work on Agriculture printed more slowly by the same process in the Typographical establishment of the imperial palace called Wü-ying-tien, of which we now proceed to speak more in detail.

† To *justify* a matrix, is to make it perfectly square and of the standard size and thickness, so that the types cast shall be exactly of the same height, &c.

10,412 works to be printed according to the plan of Kin Kien; and an analytical and descriptive catalogue of them, extending over 120 octavo volumes, was published by Imperial authority. There is a copy of this precious work in the Bibliothèque Royale at Paris, and in the 82d vol. p. 53, we have gathered the preceding details. In later times, the printing by movable types called *pái tsz'*, or compounded characters, has made sensible progress in China; and in the course of another generation, the Chinese will very probably altogether give up the use of engraved plates of wood. We have in Paris many large works published by this process; for example "A Treatise on the Military Art," (*Wú-tsién-heou-pien*), in 24 vols.; "A Tonic Dictionary of the names of Towns," (*Lí-tái Tí-lí Yun-pien*), in 16 quarto vols.; "a Geographical Description of the Globe, by European, Chinese, and other Oriental authors," (*Hái-kwoh Tú Chí*), in 20 quarto vols., &c. These editions, it is true, are far from possessing the same elegance as those which have come from the Imperial presses; but they are very perfect, and far more correct than those which are produced by wooden plates, the Chinese authors and editors having adopted our custom of revising the proofs of the text until they appear altogether free from typographical errors.

NOTE.—The translator of the above paper, for the sake of illustration, has made a small set of movable clay types, and the impressions taken from them are such as to afford ample proof that with a good material and a little experience it would be very easy to prepare either types or matrices by the original Chinese method, at a much less cost than by the steel punches and copper matrices now in use.

ART. V. *Fifteenth Report of the Medical Missionary Society's Ophthalmic Hospital at Canton, for the years 1848 and 1849.*
By Rev. P. PARKER, M. D.

IN reporting from year to year, the operations of this Institution, a primary object is to furnish the members of the Society and the friends of its cause, in a compendious form, the means of judging of its prosperity and influence, at the same time giving prominence to such cases as are of special interest to the profession, and to others calculated to illustrate the moral bearing of medical missionary operations.

The whole number of patients admitted up to 31st of Dec. 1849, was 34,598, of whom 3,663 were received in 1848, and 4,341 in 1849. The table of diseases at the close exhibits the variety that has been presented, from which a *selection* is given in detail.

It is perhaps too obvious to require remark that the labor and responsibility involved in the care of so many, and such serious cases, have not been small; but it is a source of unfeigned gratitude that the continued Divine blessing has signally crowned these labors and responsibilities, and the confidence and gratitude of Chinese of all grades, as manifested in former years, has exhibited no abatement. The former Imperial Commissioner Kíying, since his return to Pe-

king, has sent to his old friend and physician for professional advice. And his successor, in office, Sü Kwáng-tsin, with all his national prejudice, and policy hostile to foreigners, on a public occasion, made honorable and complimentary allusion to this Institution. Persons from the offices of the high provincial dignitaries, the Governor-general, the general of the Manchus and others, have availed of the benefits of the Hospital. Patients have been received from different and distant provinces of the Empire, and in one instance, as will be seen, a gentleman came a journey of two months from Chelkiáng to obtain surgical aid. An impression has obtained in some instances, among foreigners, that the Chinese are ungrateful; to correct that impression, as well as to illustrate character and sentiment, the report will be illustrated with translations of scrolls and tablets presented by various patients. A notice of the religious exercises, and the wide distribution of Christian books, will be found in the conclusion.

The nature of some of the cases, in the view of the general reader, might consign them to journals designed exclusively for professional men, but the report would be incomplete without them, and it is apprehended, no well informed mind will suffer from their perusal. For convenience of reference, the number of each case as it stands on the records of the Institution is inserted.

Escape of an Intestinal Worm from the side, and perfect recovery.

Early in 1848 I was called to see at the Lungkí Hong, a lady upwards of forty years of age, a near relative of Cháng Tien-tsiuen ("Young Tingqua"), one of the principal Chinese merchants. No description can convey an adequate idea of her pitiable condition. The skin and cellular tissue over the left iliac region, for a space of six or eight inches in diameter, had sloughed away, leaving the muscles and the spine of the ilium exposed; extensive ulceration and sloughing had taken place along the spine. At one point, about midway, in a line drawn from the umbilicus to the crest of the ilium, the abdominal muscles were perforated by the disease, and that a portion of the contents of the bowel escaped through an aperture, like an artificial anus, was apparent to more of the senses than one.

In view of the condition of the patient, her feeble pulse, emaciated frame, and the extent of the external ulceration and sloughing, the most unfavorable prognosis was pronounced, and the friends were assured that to palliate the symptoms, and render her remaining days as comfortable as practicable was all that could be promised. They readily concurred in this opinion, but desired whatever was possible to

be done. The wound was carefully cleansed with castile soap and warm water, remaining sloughs removed, a solution of nitrate of silver applied to the surface, the pain of which was arrested by the application of milk when it could be borne by the patient no longer; emollient poultices were applied for a time; the bowels were gently acted upon by blue pill and colocynth, rest at night procured by morphia, and a nutritious diet prescribed.

For some time I saw the patient daily or every other day, dressing the parts as above described, and perceiving decided improvement, it was proposed that she be brought to the Hospital, where she could be attended to more conveniently, and receive the constant care of my senior pupil. This was cheerfully acceded to. After remaining at the Hospital some weeks, her daughter, who had been in constant attendance, thought she had become so familiar with the mode of dressing the sore, that if furnished with the means she could do it at home as well as in the Hospital. The request was granted, and the family—mother, daughter, nephews and servants, went back to the country. As the supply of medicines, particularly the solution of nitrate of silver (which was much extolled) and simple cerate became exhausted, more were requested, and favorable reports from time to time of convalescence of the patient were made. On a recent occasion, in which a number of foreign gentlemen and ladies met several Chinese ladies at a picnic in the vicinity of the Factories, the wife of the Chinese merchant above-named was one of the party, and recognizing the “Doctor,” alluded to the case of her relative whom she represented as being well and able to walk.

Baffled in accounting satisfactorily for the origin of this serious malady, with the hope of obtaining more information, the following account was obtained from her son.

“In February, 1847, my mother had a sore suddenly occur upon the abdomen, hard as a nut, without redness or tumefaction. At the expiration of one year the noxious properties of the sore made a great ado, and the pains and distress were difficult to be borne. We requested the physician of the village to see her and examine her pulse, who applied medicinal plasters, and the skin and flesh were altogether destroyed, even to exposing the bone [of the ilium], and the disease became nearly incurable. I had been aware of the skillful hand of the American Doctor, but [my mother] being a country lady, together with the circumstance of her severe illness, was induced to hesitate and delay coming to the provincial city for treatment. Sub-

sequently I was obliged to Mr. Morss, an American merchant, for urgently recommending her coming to Canton to be treated without delay. Mr. Morss is an intimate friend of my brother (Young Tingqua), who ordered me to tell my brothers to take our mother and bring her to Canton, when I respectfully requested Dr. Parker to see her, and was obliged to him for washing the parts and removing the sloughs from the sore with his own hand, and applying medicines several times daily for more than ten days in succession, after which she returned to the country, where she confined herself to his medical plasters, and in one month after a *worm* came out of the mouth of the ulcer, ten inches and more in length! It was of a yellow color, destitute of limbs or eyes. The two extremities were black, and upon its belly were black lines. On cutting open the belly with a sherd of porcelain, *more than a hundred little worms came out.* After pulling out this worm, the ulcer daily improved; after one month the orifice closed up, in two months it was perfectly well, and the surface afterwards became smooth as usual. For all this we are indebted to the skillful hand of Dr. Parker and his efficacious plasters, and still more to Mr. Morss's urgent recommendations of the Doctor. I and my mother are verily grateful for the favor of creating her anew (i. e. restoring her to health) which to our last breath we can not forget.

“Taking a drawing of the dimensions of the worm, I present it for Dr. Parker's inspection.”

“Bedewed with favors, Chang Kiun-sung and others present their compliments.”

It can not be doubted that an intestinal worm was taken from the side of this patient, but that this was the cause of the malady, is not so clear, and the real origin of it remains a question difficult to solve. The nature of the affection, and the perfect recovery, are both remarkable. Professor Dunglison however, remarks (*Practice of Medicine*, Vol. 1. p. 195), “Some have asserted, that the intestinal canal is occasionally “perforated by worms; but if it has ever happened, it is an extremely “rare occurrence (J. P. Frank, J. Cloquet, Stokes). More commonly, “an ulcerative process has been established in the intestine, through “which the worms have escaped.” So far as the maxim *omne vivum ex ovo* is concerned, the presence of “more than one hundred little worms” found within the large one “pulled out” of this woman's side is one *fact*, at least, against its accuracy, and clearly in favor of the conclusion to which distinguished physiologists and naturalists have arrived, viz. the *regular generation of entozoa.*

Cases of Lithotomy.

A note from a patient from whom a calculus was successfully extracted five years since is here given as introductory to the following cases.

“On a former occasion (1845), I was indebted to the ‘great nation’s arm’ from America for extracting a calculus. By simply administering one golden pill, the dangerous disease was instantly expelled, and by his assistance the drought-withered vegetation (i. e. the patient) was vivified, so that he may be compared to the [ancient] Pien Tsiol. I am heavily laden with (a sense) of his exalted goodness, and I not merely bear upon my head his kindness, [weighty] as the mountains *Hwa* and *Lui* (said to be the loftiest mountains of China), but I have received his no slight favor: I respectfully present him these ten fowls and hundred eggs, as a slight manifestation of my heartfelt gratitude, and prostrate pray he will be pleased to receive them. His younger brother, Yieh Kiuen, of the district of Sz’hwui, knocks head.”

No. 26,600. Feb. 1st, 1848. *Stone of extraordinary size in the prostate gland and bladder.* *Liú Lienmau*, a fishmonger of the city of Canton, æt. 25. When he first came to the Hospital, was much emaciated, and scarcely able to walk or stand erect. On sounding, found a calculus of unusual magnitude, and from his great feebleness, doubted his ability to sustain an operation. After remaining a short time he absented himself, probably shrinking from the operation, till forced by several months’ more pain to return to the Hospital. He was then enjoined to keep quiet as possible, and under the use of tonics and a generous diet his general health had perceptibly improved, when on the 25th of October the stone was extracted by the lateral operation. It occupied the position of the prostate gland and neck of the bladder; it was of a pyramidal form, the base towards the perinæum, about two inches of the apex was within the neck of the bladder. It weighed $6\frac{1}{2}$ ounces,—its circumference horizontally was $7\frac{1}{2}$ inches, and vertically 10 inches; its corresponding diameters were 3 and 4 inches. The external incision was made very free, yet the extraction required a strong arm and forceps of the largest size. The calculus appears without section to be of two distinct formations, the original nucleus in size and shape resembling a pear, is of a dark brown color, and polished surface; around the base of this a distinct formation had accumulated, resembling the triple phosphates. Though the new accretion was for the most part smooth, there were sharp coral-like protrusions on the side towards

the rectum. The following woodcut represents the size and shape of the calculus, a portion of the upper part being fractured off.



The patient sustained the operation with fortitude. In the evening he was very comfortable, his countenance was placid, complained a little of a sense of lameness from the restraint of the limbs during the operation, but to use his own expression, "felt light." He was reminded that the favor he had obtained was from God, to which he seemed to yield a cordial assent.

Oct. 26th. The patient passed a comfortable night, Pulse 88. No fever, or local pain of consequence; good appetite, and the urine free from blood. He was visited by his mother, who seemed quite overjoyed, and was only prevented by force from knocking head at my feet, as she exclaimed "you have saved my son; thanks to the doctor, thanks to God our Heavenly Father." She had received her first correct knowledge of the latter by the religious instruction communicated at the Hospital.

Oct. 27th. Removed the canula from the wound, and changed the position of the patient from the left to the right side, when he expressed himself as being more comfortable than previous to the operation.

Oct. 28th. Pulse 81. Removed him from the operation table to his bed, and as the pulse was a little quickened, an ounce of oil was administered, and in the afternoon a more generous diet of rice and fish was allowed him.

Oct. 29th. Pulse 80. No headache or fever since the operation, or cystitis, to speak of, as indicated by ropy pus. The water free, and the patient cheerful and happy. Nov. 1st. Patient continues to do well; some discharge of pus from the wound, but not from the bladder. Without an unfavorable symptom, he rapidly advanced to full convalescence, when on the 21st of November, in twenty-six days, the wound was thoroughly healed and the patient perfectly well. His feelings will best be conceived, when it is reflected that he had suffered from this stone *ten years*. Subsequent to his discharge from the Hospital, his poor widowed mother came to my residence with some little tokens of her gratitude (as a pair of fowls and a basket of eggs), for what she again termed "the saving of her son," and renewed her attempt to prostrate herself before the instrument, but was directed to make her acknowledgments to the Source of her obligations. She was furnished with an assortment of Christian books, from which it is devoutly hoped she and her son may come to a saving knowledge of revealed truth. The young man has become stout and healthy, and frequently revisits the Hospital. Probably but few calculi of the same magnitude have ever been successfully extracted whole. A year subsequent to the operation he presented two scrolls, with the following sentiments, the original expressed in verse.

耶 穌 濟 世 傳 天 下
伯 解 奇 方 救 萬 民

"Let the [merits] of Jesus, the Savior of mankind be promulgated throughout the world."

"You deliver from all diseases, and by extraordinary means save myriads of people."

"Liú Lien-mau presents his compliments."

No. 26,796. Feb 28th, 1848. *Calculus of the triple phosphates*. Chung Ping, æt. 33, of the district of Tsingyuen in this province, had suffered for years from this painful disease. After presenting himself, he was absent till the commencement of warm weather, when, as his pain was not excessive, the operation was postponed till the heat of summer had passed, and on the 6th of Sept. the stone was successfully extracted by the lateral method. The calculus was symmetrical, of an oblong oval form, and for the most part smooth. Its circumferences were $3\frac{1}{2}$ and $4\frac{1}{2}$ inches, and its diameters $1\frac{1}{4}$ and $1\frac{3}{4}$ inches; weight, one ounce and ten grains. The operation was entirely successful; in seventeen days he passed his water naturally, and in about a month was

discharged well. His certificate, exonerating the surgeon from all responsibility in the event of an unfavorable result, is here introduced as a specimen of the written indemnities given before serious cases are undertaken, and which are said to be valid in Chinese law.

“*Agreement.* I, Chung Ping, thirty-three years of age, of the district of T'singyuen, in the department of Kwángchau, being afflicted with stone, have several times sought medical aid, yet without avail. Now, fortunately I am under obligation to Dr. Parker of America, for employing his knife, and extracting it, and when cured, not merely I, one person, will be bedewed with his favor, but a united family will be grateful for his great kindness. Should the mountain from its height, and the water from its depth, be impassable (i. e. should the result be fatal), it shall not concern the Doctor; all will acquiesce in the will of heaven. Lest oral evidence be invalid, I make this written agreement, and deliver it to the Doctor to hold as evidence.

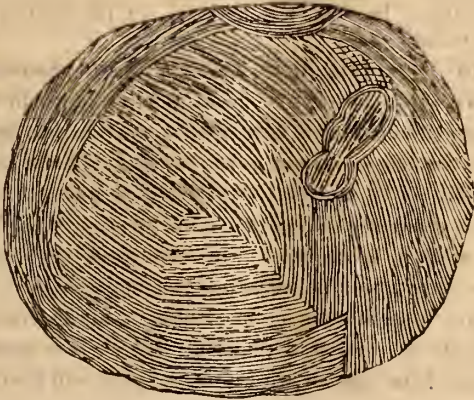
“Táukwáng, 28th year, 6th moon, 5th day (5th July, 1848).

(signed) Chung Ping.”

No. 26,802. February 28, 1848. *Stone of the lithic acid formation.* Chung Awei, at. 27, is a laborer of the village of the White Lotus pond in the district of Pohlo and for several years has suffered from calculus. After undergoing the usual preparation on the 31st of May, assisted by Dr. Marjoribanks, Rev. Mr. Speer, and Dr. Rowe, extracted the stone by the lateral operation, glistening with minute crystals. It resembled an almond in shape, measured $2\frac{1}{2}$ and $4\frac{1}{4}$ inches circumference, its diameters were 1 in. and $1\frac{3}{4}$; its weight 4oz. and 1sc. On examination after the operation, it was found that the rectum had been wounded; the sphincter muscle was consequently divided immediately. No unusual hemorrhage attended the operation. The urine did not flow as soon as is common, but in an hour or two it found its way through the canula, and no unfavorable symptoms supervened. In eight days the water ceased to pass through the wound. June 16th, the patient left his bed for the first time, and walked across the room with assistance, and no water escaped by the wound though in the upright position. It healed rapidly and perfectly, and no permanent inconvenience attended the accident, as the patient recovered the natural power of the reunited sphincter muscles.

During his residence in the hospital, he was an attentive listener to the preaching of the gospel; previous to the operation he assured me that he worshiped Jesus, and consistently with this profession, he was heard to cry unto God, under the sufferings of extracting the calculus.

No. 23,502. July 17, 1848. *Large calculus of lithic acid formation.* Kwoh Awei, æt. 40, of the district of Sinhwui, at present a butcher in Canton, had suffered from stone for several years, but unlike most persons afflicted with this complaint, was rather corpulent. On the 13th September, a week subsequent to case 26,796, a stone was extracted resembling in shape, and almost in size, the seed of a mango. It measured 7 in. in its largest, and $4\frac{3}{4}$ in. in its least circumference. Its transverse and longitudinal diameters, were 2 inches, and $2\frac{1}{2}$ inches. It was of a pale reddish color, sparkling with crystals, and its surface for the most part rough like sand paper. It weighed two ounces, two drachms and one scruple. It was extracted whole. A rough wood-cut has been made by the Chinese carvers, which represents its exact size and general appearance.



After the first few days he suffered very little, and notwithstanding instructions to the contrary, soon commenced changing his position from side to side. In about ten days the water passed naturally, and in thirty he was well. The day after the operation, his mother and several of his children came to the hospital, and remained with him till he was nearly recovered. He seemed to be in easy circumstances, for he was able to command whatever could contribute to his comfort. When expressing his gratitude to God, and his instrument, he observed that the mouths of eight children depended upon him for food.

Living in the vicinity of the Foreign factories, he often leaves his stall to run in and see what is passing in the hospital. He is more robust and corpulent than ever, and is very ready to encourage others who

have a similar ordeal in prospect to the one he has passed. Subsequent to his recovery he presented a pair of scrolls with a statement of his case, containing a poetical statement, of which the following is a translation.

"In the cyclical year *wúshin* (A. D. 1848), I had been afflicted with the stone disease for more than a year, and every [Chinese] physician having been unable to affect a cure, I subsequently repaired to Dr. Parker, the celebrated American physician, and begged him to cut and extract the stone, and in some ten days and more I was well, and have therefore written these scrolls, to manifest the sentiments of my heart.

"Not only according to true principles do you disseminate your skillful art :

"But, s'ill more, in your emerald satchel you possess an assortment of wonderful prescriptions."

"Your younger brother, Kwoh Awei, of the district of Nanhái, presents his compliments."

No. 29,015. Dec. 11th, 1848. *Calculus, triple phosphates.* Ngáu Cháu, æt. 51, of the district of Kanyáu in the department of Sháu-king, had been afflicted many years with stone. He was much emaciated, a copious discharge of ropy mucus had existed for a long time, and his constitution was so impaired that I declined to operate. To palliate his distressing symptoms was all that could be promised. After remaining several months, he proposed if he could not be operated upon to return home and pursue the palliative treatment there. This he was advised to do. But in a couple of months or so, he renewed his importunity for the extraction of the stone, which was again declined. The injection of the bladder with diluted nitric acid (two drops to an ounce of water) was commenced, with attention to his general health. Under these means there was a mitigation of his more urgent symptoms, yet his sufferings were insupportable, and a brother came repeatedly a distance of twenty miles, to join him in his urgent solicitations, and against the decision of an unbiased judgment they prevailed. On the 17th of Oct. 1849, the stone was extracted, measuring $3\frac{1}{2}$ by 5 in. in circumference, and weighing 1 ounce. The hemorrhage was excessive, apparently from the neck of the bladder, and only arrested by filling the wound with a pledget of lint saturated with the tincture of muriate of iron, a silver catheter being previously introduced. Healthy suppuration was never established in the incision, and a few days subsequent to the operation, a large and hard protuberance appeared in the region of the stomach. This however subsided in eight and forty hours, and hopes were entertained for his recovery. But about the ninth day he declined rapidly, and died on the eleventh.

During his long residence in the hospital he was one of the most attentive listeners to religious instruction upon the Sabbath and at the evening services with the patients. He also received the special attention of the Rev. W. Speer, who several times, before and after the 17th, conversed and prayed with him in his room alone. From the spirit he exhibited throughout the last weeks of his life, there is some reason to hope the instructions imparted were not in vain.

No. 30,158. Dec. 11, 1848, *Calculus, lithic acid formation*. Liú Tsioh-wí, a farmer, æt. 21, of Tsang-ching in this province, was admitted to the Hospital at this date suffering from stone, which on the 28th Feb. 1849, was successfully extracted. It measured $3\frac{1}{2}$ by 5 inches circumference, and its diameters were $1\frac{1}{2}$ and $3\frac{3}{4}$ inches; it weighed five drachms. There was considerable hemorrhage from one of the hemorrhoidal arteries, which was arrested by the application of mattico, suggested by W. S. W. Ruschenberger, M. D., who assisted on the occasion, and by whom this valuable addition to the materia medica was first introduced to the notice of the profession in America, as an efficient styptic. The patient perfectly recovered in about six weeks.

No. 30,637. Feb. 26th, 1849. *Calculus, triple phosphates*. Lí Akiú, æt. 33, of the district of Tsingyuen, a laborer. In the month of March, by the lateral operation, operated and extracted a stone five and a half inches by four in circumference, of a flattened oval form and regular, weighing about one ounce and a half. The only circumstance deserving particular notice in this case was the excessive induration and rigidity of the neck of the bladder. The incision through the prostate gland and neck of the bladder was of the usual extent, that is, sufficient to admit the finger before removing the staff. The forceps were introduced with some difficulty, the stone was grasped at once, but in extracting it, the neck of the bladder seemed as inelastic as an iron ring, and nearly one third of the calculus fractured off under the pressure of the forceps, the fragments for the most part passing out before the principal portion, so that few remained to be syringed out of the bladder. Some inflammation followed, but soon yielded to the influence of calomel in small doses, and mucilaginous draughts. The patient perfectly recovered in about five weeks.

No. 31,191. Nov. 24th, 1849. *Calculus, triple phosphates*. Lán Chinyung, æt. 26, of the district of Pwányii. On the above date the stone was extracted, the patient being under the influence of chloroform. As he revived, he asked when the incision was to be made, and was answered by showing him the calculus. It measured

2 $\frac{3}{4}$ by 4 $\frac{3}{4}$ inches circumference, its diameters 1 $\frac{1}{4}$ and 1 $\frac{3}{4}$ inches; its weight was one ounce and three grains. The loss of blood was not over three ounces. The recovery was rapid and complete. The tidings of his success soon reached his companion in suffering who had previously disappeared (on the occasion of the fatal termination of the case of Ngáu Cháu), and nerved him to return, and on the 2d Jan. 1850, a stone was extracted from the prostate gland and neck of the bladder, three inches in length, and seven in its longest circumference weighing one ounce. This patient was also under the influence of chloroform, and as he awoke from his state of insensibility, and saw the calculus, held up his thumb with a smile, exclaiming in his broken English, *num-pá wan* (No. 1.). The details of this case, which has been perfectly successful, are reserved for the next report, to which in the order of time it belongs.

Cases of Gunshot and other Wounds.

No. 28,307. July 4th, 1848. *Wound of the abdomen, and protrusion of the bowels.* Lí Hung of the district of Sinhwui, a lad eleven years old, the only child of his parents, running along the street on his way to the market with a bowl in his hand, tripped and fell upon the bowl, the fractured edge of which perforated the abdomen on the right side, in a horizontal line a little above the umbilicus, so that the bowel escaped to the extent of a foot. This occurred at 7 o'clock, P.M. At half past 9 o'clock, he was brought to the hospital. The protruded viscus had become distended with flatus, and being strangulated, exuded blood and serum, and was quite livid. After protracted and unsuccessful endeavors to return the bowel, assisted by Dr. Marjoribanks, I enlarged the semilunar aperture with a bistoury, and reduced the intestine. Fortunately very little hemorrhage followed the incision, which was made upward and inward to the extent of about one third of an inch. After waiting sufficiently long to ascertain that nothing was to be apprehended from hemorrhage, the wound was united by sutures and adhesive plaster, and a compress and bandage were gently applied. A calomel and rhubarb aperient was administered. The next morning the pulse was upwards of 100, but after a natural evacuation in the afternoon, it rapidly fell to the natural standard. From this time not an unfavorable symptom occurred, and in ten days the wound healed, and the lad perfectly recovered.

Gunshot wounds by Pirates. On the evening of 9th July, 1848, a passenger boat from Hiángshan to Canton was attacked by pirates. Boats of this class are employed by the dealers in cotton, to bring

large amounts of specie to the city, and are well armed to defend themselves against pirates. This boat had swivels of foreign manufacture, loaded and manned, and the matches were lighted. But sailing before the wind in a moonlight evening, the men were asleep at their guns, when a pirate came up astern of her unobserved, and fired a shot, aimed, apparently, at the helmsman, which passed through the body of a man near him. The boatmen were instantly at their guns. The helmsman brought the boat into the wind, when a broadside was fired into the piratical boat, sending a number of the men into the water. The engagement was brief and spirited, but successful on the part of the assailed, who reported that but five oarsmen were seen in the bright moonlight, working at the pirate boat when they parted. Five men belonging to the passenger boat were brought to the hospital the next morning, probably at the instance of the government, as a linguist came to seek admittance for them, each having received an iron slug or shot. They were entered upon the records as follows :

No. 28,506.	Lí Atsí, æt. 23.	Ball entered the groin.
„ 28,507.	Lí Ayú, æt. 31.	„ „ left breast.
„ 28,508.	Cháu Awú, æt. 25.	„ „ at the ankle.
„ 28,509.	Lí Asz', æt. 15.	„ „ right arm.
„ 28,510.	Hwáng Akwíng, æt. 53.	„ „ mastoid process.

In the case of the first, the ball entered just over the arch of the pubes, a little to the left side, and passing in a horizontal direction, fortunately without injury to the femoral artery which ran very near its course, lodged beneath the *vastus externus* of the right thigh, where it was found, cut down upon, and extracted on the 17th inst. In that of Lí Ayú, the ball entered over the third rib, glanced and passed downwards beneath the pectoral muscle, two inches below the point of entrance, where it was found and dislodged on the 18th inst. Cháu Awú received the shot below the internal malleolus of the right foot, which was extracted at the centre of the heel on the 10th. In the case of Lí Asz', the shot passed through the right arm, external to the humerus, a little below the deltoid muscle, and was extracted on the opposite side, also on the 10th. Hwáng Akwíng received the iron a little below the right mastoid process, which passed along the base of the cranium, lodged near the cervical vertebrae at a depth of three and a half inches, and was extracted on the 15th, after dilating the wound with a bistoury and directory to the bottom. The five men all recovered in due course without any permanent injury, three of whom, subsequent to their discharge, have returned with grateful acknowledgment of their good fortune.

No. 29,351. Sept. 19th, 1848. *Gunshot wound.* Chin Asán, æt. 24, of Sinhwui, the gunner of a passenger boat of Kiángmun, was shot by pirates on the evening of the 20th instant. An iron grape shot an inch in diameter, entered the left side just over the fifth rib, passed along the rib, backwards and over the spine, and lodged beneath the integuments in the opposite side at a point nearly corresponding to that at which it entered. Assisted by Dr. Ruschenberger of U. S. N., the ball was cut down upon and extracted. Poultices were applied, and an antiphlogistic treatment was adopted; copious suppuration followed, the lungs suffered sympathetically to a considerable extent, but in six or eight weeks the patient perfectly recovered.

Subsequent to his return home, the proprietors of the line of boats to which he belonged presented their acknowledgments, by the presentation of these two scrolls.

花旗國伯駕大國手鑒

回春藥圃無凡草

濟世青囊有秘篇

江門渡拜題

Translation. "The following couplet is composed, and with compliments presented, by the Passenger-boat company of Kiángmun, for the inspection of the celebrated physician, Dr. Parker, of America. [From the winter of disease], you restore the spring of health; and possessing in your emerald satchel,* books unknown to others, you [are able] to benefit the world."

No. 29,352. *Gunshot wound, fatal.* Chin Aho, of Shunteh, æt. 32, a sailor belonging to the same boat as Chin Asán last mentioned, was mortally wounded in the shoulder. The ball passed through the upper third of the humerus, producing comminuted fracture of the whole upper third of the bone, and dividing the brachial artery. He survived his arrival at the hospital only about an hour.

* Here is an historical allusion to a celebrated physician of antiquity who is said to have carried his prescriptions in an emerald pocket by his side.

No. 30,328. Jan. 2d, 1849. *Gunshot wound.* On the evening of the 1st Jan., a passenger boat on its way to Canton, when a little above Whampoa, was attacked by six piratical craft containing over one hundred men. The engagement lasted two hours (the report of the guns was heard distinctly at Canton), when the pirates were dispersed by the timely assistance of a well armed chop-boat, laden with cotton, that came to their aid. Yen Awáng, 33 years old, of Kweishen in the department of Weichau, belonging to the boat, was wounded by a splinter, about four inches in length, and three fourths of an inch broad, that passed through the left arm near the brachial artery, yet without injuring the blood-vessels, and entering the side, hit upon a rib, glanced downwards perpendicularly, and lodged between the ribs and the muscles, where it was found and extracted on his reaching the hospital the next morning. Six of his fellow-boatmen were severely burnt by the fire-balls from the pirates, but all perfectly recovered at the hospital.

Cases of Fractures and Dislocations.

No. 27,375. 1st May, 1848. *Fracture of the thigh.* Ngáu Yáukiú, æt. 22, of the district of Sinhwui, by the falling of a spar on board of a junk, fractured his thigh at the superior third. The bone was set by Kwán Atô, and the case treated by him exclusively and successfully, and the patient discharged well in about six weeks.

No. 30,992. 2d April, 1849. *Fracture of both bones of the leg.* Chin Ashin, æt. 32, of the district of Shunteh, had simple fracture of the tibia and fibula. This case was also satisfactorily treated by my senior pupil.

No. 34,000. Nov. 7th, 1849. *Dislocation of the os humeri.* Ho Alin, æt. 20, of the district of Nánháí, fell and dislocated the right shoulder forwards, placing the head of the os humeri upon the pectoral muscle. The dislocation occurred some hours previous to my seeing him at 11 P.M. The patient was under apprehension that his injury was irreparable, but his despondency was soon exchanged for joy on finding, in a few minutes, the dislocation reduced, and the use of his arm restored.

Cases of tumors, and other morbid growths.

No. 27,231. 17th April, 1848. *Hypertrophy of both breasts,* of ten years' growth, successfully removed under the influence of chloroform. Lú-shí, æt. 42, of the district of Nánháí, first presented herself at the hospital, April 17th; and when about to operate upon her, after a few weeks' preparatory treatment, her impatient opium-smoking hus-

band suddenly summoned her home. In the course of the last summer, her husband died, and the woman returned and renewed the request to have her burden removed, which had increased nearly one third since she first presented herself.

On the 24th Dec. 1849, in the presence of Dr. Bowring and several other gentlemen, assisted by Dr. Marjoribanks and my senior pupil, the left breast, measuring two feet, two and a half inches in circumference, and weighing $4\frac{1}{2}$ cattiees (about 6lbs.), was removed in three and a half minutes. When she came to the operating table, she was under high nervous excitement, which was rather increased by the first application of chloroform, and being a Romanist, invoked the name of the Virgin Mary as well as of the Savior. But very soon after the second exhibition, she became quite insensible, and the following day stated that she was only conscious when the sutures were applied after the breast was removed.

In one month after, the right breast, measuring two feet, and weighing $5\frac{1}{2}$ lbs., was removed in three minutes. She came almost instantly under the influence of chloroform, which was administered at her own request. At first she seemed in a state of pleasurable excitement, chanting or singing, till she became silent and motionless. At one time she seemed to choke with spasms, and resembled a person in apoplexy, but shortly after the operation was completed, and the sutures applied, she revived as one awakes from sleep, with a natural expression upon her countenance. She complained rather more of the wound than is usual when chloroform is not administered. In one month she was discharged perfectly well.

No. 27,976. 12th June, 1848. *Lipoma of both cheeks.* Hwáng Ahau, æt. 50, of the district of Pwányii, manufacturer of artificial flowers, had a singular affection of both cheeks, resembling lipoma of the nose. The morbid growths on either side were of the same size, about ten inches in circumference, and hung pendulous from both cheeks presenting a very singular appearance. The only inconvenience occasioned was from their weight. Shortly after presenting himself at the hospital, he was seized with fever, and went home, and has not since returned.

No. 23,592. 10th January, 1849.—*Glandular tumor, and ligature of the primitive carotid.* Tánshí, æt. 48, of the district of Sinhwui, had a tumor on the right side of her neck, a growth of sixteen years, measuring $1\frac{1}{2}$ foot in circumference. The tumor originated beneath the primitive carotid, which was carried out of its position as the tumor increased. The carotid artery was preternaturally large,

and carried over the tumor on the trachial side, and lay imbedded in a groove, to which its sheath was found to adhere. The jugular vein was separated from the others for four inches, and lay on the opposite cervical side. On the 10th January, assisted by Dr. Marjoribanks, and Dr. Startin of H. C. steamer Phlegethon, and the Rev. Mr. Speer, the tumor was extirpated. The operation was commenced with the endeavor if possible not to divide the artery, but although it was superficial for the first three or four inches from the clavicle, at the point at which the external and internal branches divide, both branches dipped into the tumor itself, and the external was opened in the progress of the dissection. However the hemorrhage was in a great measure commanded by pressure, while the primitive carotid was ligatured. The divided branches also required a ligature. On resuming the dissection, the tumor on the cervical side was punctured, when a dark sanious fluid gushed forth, causing one of the gentlemen assisting to exclaim that "the jugular was opened," but immediately it was perceived that the tumor collapsed, and that it was a portion of its fluid contents that had escaped. The tumor was found firmly attached to the ramus and angle of the jaw, by an almost cartilaginous union, which was severed by the scalpel. The operation was a severe one, and the loss of blood considerable. The patient, however, rallied very well, and passed as comfortable a night as could be expected under the circumstances. Some tumefaction took place in the course of the night, below the clavicle, and the patient suffered from cough, either from catarrh occasioned by exposure and the application of cold water during the operation, or from sympathy of the parts, and it was some weeks before she recovered her natural voice. She complained chiefly of a sense of coldness on the right side of the face and head. Two of the smaller ligatures came away in about sixteen days, but the principal one not until the thirtieth. The patient was discharged in about six weeks. She has several times revisited the hospital; has recovered her voice, and regained in a great measure the natural feeling in the right side of the head, and is in good health.

No. 30,087. Dec. 11th, 1848. *Molluscum pendulum*. Cháng Shin, æt. 49, of the district of Nán-hi, had his face and person covered with mollusca, the cutaneous protuberances varying from the size of buck-shot to that of an ounce bullet, but upon the left arm there was one of an oblong oval shape extending above and below the elbow, about one foot in circumference. It was perfectly superficial, and was successfully removed by Kwán Atò.

No. 30,563. Feb. 19th, 1849. *Malignant fungoid tumor.* Lí Akí, æt. 54, of the district of Shunteh, had a tumor situated upon the lumbar region, and adhering firmly to the spinous processes. It was of thirty years' growth, and about fourteen inches in circumference. Though ulcerated and of a fungoid appearance, it was not suspected to be of a malignant nature. The original tumor was removed, but in a few months recurred; a second operation was performed, removing every trace of the disease, when in parts contiguous and before apparently healthy, it soon returned with increased malignity.

No. 30,621. Feb. 26th, 1849. *Fungoid tumor.* Chúshú, a Manchu, æt. 54, had a fungoid tumor of the size of an orange, situated upon the back near the right scapula and spine. The tumor was readily and successfully removed. Before leaving the hospital, the patient made repeated solicitations to be allowed to send an artist and take the portrait of the surgeon; his importunity was at length acceded to, and a portrait taken in water colors, by the side of which on the same canvas was the following inscription in poetry, and an account of his case, and what he had seen in the hospital.

“What man is that? America's noble and disinterested man, who does to others as he would that others should do to him. His country is different from ours, his feelings are the same. In all distresses and diseases, he feels the sorrows and joys of others as though they were his own. Those cases which require the use of instruments, and which are difficult to others, are easy to him. He cherishes a mind that is divine, and bears the visage of Budha; a full halo of glory surrounds his deeds, and he deserves immeasurable longevity. Parker's meritorious virtues are innumerable as the sands of the ever flowing river. I denominate him a “Yé-sú.” What say you, yes or no?”

In addition to the poetry, he next proceeds to give the following statement:—

“In the second month of the year of the cycle *kí-yú* (1849), I had had a tumor upon my back in an ulcerated state, I was also afflicted with an hemorrhoidal affection, to which the (Chinese) physicians with difficulty applied their hands, when I went to Dr. Parker for treatment, and was healed with speed divine. Moreover, I have in person seen him heal other men, and although their maladies were such as would baffle Lú Í and Pien Tsioh,* there were none with which he did not succeed. Furthermore, possessing the influence of the

* Two celebrated physicians of antiquity.

example bequeathed him by Jesus, he delights in doing good, never tiring, and loves other men as himself. I have therefore taken his portrait, and respectfully composed a few verses in order to keep in memory my constant sense of gratitude: as I stand before it, I remember him with respect and esteem. With the utmost sincerity, respectfully composed by Chúshú, styled T'singtien."

The exceptionable sentiments were pointed out, and the desire expressed to substitute for an answer to the question, "What man is that?"—"one who has come to China from afar, desirous of the future happiness foretold in the 3d verse of XIIth of Daniel."

No. 30,575. 19th Feb. *Glandular tumor within the mouth removed by ligature.* Tán Asán, æt. 46, of Sanshwui, had a hard tumor of five or six inches circumference, attached by a peduncle to the inside of the mouth, opposite the buccinator muscle. Kwán Atò, the senior pupil, succeeded in removing it speedily and perfectly by means of a ligature.

No. 31,200. 30th April, 1849. *Steatomatous tumor.* Shin Ko-hau, æt. 32, of Pwányü, a seller of poultry, had a steatomatous tumor situated on the inside of the right knee of six years' growth. He was very much emaciated, had a cadaverous expression of countenance, and the tumor over a foot circumference, was ulcerated at the apex. Around the ulcer extensive sloughing soon commenced, rendering it necessary to extirpate the tumor without delay, or healthy integument sufficient to form the flaps would not remain. Accordingly on the 9th May, it was removed; for the most part union by the first intention followed, and in a fortnight, the poor man, who a few weeks previous could move only with difficulty by the aid of a staff, and who himself regarded his case as hopeless, returned to his family perfectly well and happy.

No. 31,614. 28th May, 1849. *Case of a gentleman who came a journey of more than a thousand miles to submit to a surgical operation.* Sü Fú, æt. 48, a gentleman of the province of Chehkiáng, had a steatomatous tumor of nearly one foot circumference situated upon his left cheek. He had heard of the Hospital through friends who had visited Canton, and he observed that he had come a journey of sixty-two days to avail of its benefit. He seemed quite affected when informed that it could be safely removed. After a few days' rest, and preparatory treatment, the tumor was extirpated. As he seemed of rather delicate constitution, it was decided not to administer chloroform but to apply it by means of two strips of muslin over the tumor where the elliptical incisions were to be made. However, these were scarcely applied, when the patient became fully under its constitutional in-

fluence. The operation immediately proceeded, the tumor was extirpated, and the arteries-unexpectedly numerous and large-were tied. The patient awoke from the lethean sleep with slight sickness, but it soon subsided. He suffered comparatively little, either during or subsequent to the operation, and on the 4th of July was ready to commence his long journey home. The evening preceding his departure, he presented a note expressive of his gratitude, of which the following is a translation.

“Presenting myself before the bench of Dr. Parker, the celebrated American physician, bowing my head to the earth, I beg leave to return thanks for his favor.

“I, your inferior, am obliged to you the venerable doctor, for healing my disease, for which my sense of gratitude is difficult to name. I am also under obligations for your superabounding humanity, inasmuch as whatever I have asked, you have been ever ready to bestow, which to eternal ages I shall not forget.

“Now upon the fifteenth of this month (4th July, 1849), I am to proceed with my friends to Kweichau; and after returning home, I shall every day burn incense and light candles, and bowing my head to the ground, return thanks to the deified Jesus, and to God, the Majesty of Heaven. I shall, moreover, write their names upon cards, and will widely disseminate them among all the people, in order to make some return for their great favors; and life after life, age after age, my sense of gratitude will not be slight.

“With solemnity I write this [acknowledgement], and reverently thanking you, respectfully present my wishes for your golden tranquillity. Worshipfully, your inferior Sū Changfú.”

This gentleman was an attentive listener to Christian instruction during his residence in the hospital, and it was painful to perceive from this note how imperfect the views he had formed of religion. His departure being unexpectedly delayed a day, it afforded an opportunity for correcting his error, and imparting to him further instruction, and impressing upon him that the *heart* alone is required in the worship of the true God, and not the burning of incense and candles as in the worship of idols. It has been suggested by an intelligent Chinese, that the epithet “deified Jesus” had been suggested by his understanding of the divine and human nature of Christ. This case is of interest as illustrating some of the difficulties in imparting Scriptural truths to the heathen mind,

No. 32,186. July 2d, 1849. *Tumor one foot in circumference surrounding the middle finger.* Kwáng Sú, æt. 41, a farmer of the district of Sinhwui, had a tumor surrounding the middle finger of the left hand. It formed a perfect sphere, and measured just one foot. There existed a varicose state of the veins of the arm. The venous arch on the back of the hand was twice its natural size. Under the influence of chloroform, the tumor was removed by disarticulating the finger at the metacarpal joint. On dissection, the tumor was found to be of a hard glandular, or semi-cartilaginous structure, quite homogeneous throughout, and adherent to the bone. The tip of the finger and its nail were just discernible. One artery, and the principal vein, both required a ligature. In about one month, the wound healed, leaving him a useful hand.

No. 32,223. 2d July, 1849. *Large scirrhus of the breast of a young man.* Fung Pih-hú, æt. 20, of the district of Sinhwui, had a scirrhous affection of the right mamma of six years' growth. The young man was extremely emaciated, extremities œdematous, countenance cadaverous; the breast had long been ulcerated, and was beginning to slough, and it was manifest that if space would be found sufficient for the scalpel to pass between his disease and the grave, it must be without delay. Notwithstanding the thermometer ranged at 90° and upwards, with a desire of affording him his only chance of recovery, on the 4th July I proceeded to the operation, not without apprehension lest he might not survive. The gland was extirpated in about one minute, and the arteries secured as speedily as practicable. It measured 23 inches in circumference, and weighed a little short of three pounds. There was not sufficient healthy integument to cover the base when removed, and a space of two inches in breadth at the widest part between the flaps, required to be healed by granulations. The patient rallied remarkably well. The œdema subsided entirely in a few days, the general health improved, and in six weeks the patient was discharged comparatively well.

MISCELLANEOUS.

No. 31,763. 4th June. *Prolapsus uteri of ten years' continuance.* Hwáng shí, æt. 53, of Canton. This woman had been incommoded by the complete prolapsus of the womb for the above period, yet she was robust and otherwise apparently quite well. From many years' exposure, the surface appeared more like the skin of the palm of the hand than it did like a mucous membrane. At the apex there was a small healthy ulcer. The organ was replaced without difficulty.

CHLOROFORM.

My acknowledgments are due to H. M. Schiefflin, Esq. of New York, for an abundant supply of excellent chloroform, accompanied with the pamphlet of Dr. Simpson of Edinburgh upon this new anæsthetic agent. A brief allusion to this remarkable agent which the nineteenth century has brought to the relief of the afflicted is all that is here necessary.

The quantity of chloroform I have used with adults is about one drachm, *gently* inhaled from a sponge surrounded by cloth lined with oil paper to prevent evaporation. In some instances, a second application has been required.

Previous to receiving this chloroform from New York, I had failed in several instances with a vial obtained elsewhere, to get the patient under its influence. It was given to the lad, No. 28,307, but had he been told that the design was to destroy him, he could not have resisted it more violently. He said it was like scalding water. The same complaint had been made by others, but it was probably attributable to the quality of the article, no such effect being particularly noticed from that now in use.

Reports of disastrous effects from this agent have produced caution in its use, never administering it when predisposition existed to affections of the lungs, heart, or head. In the eight or ten instances in which I have employed it, *no unfavorable consequences have followed*. It has not been till recently that I have ventured to call in its aid in lithotomy, and that in the last two cases. In the first of these, before the patient became fully under its influence, there were momentary convulsions, but the man retained no recollection of them afterwards, and as already stated the sight of the calculus was his first intimation that the ordeal was past. In the second, the patient came speedily under its influence, without spasm, cough, or nausea, and awoke from its effects as out of sleep. In cases Nos. 31,465 and 27,931, had a spectator come into the room in the midst of the operation, he would have supposed in the first that the patient was dead, and in the other that she was dying, yet no deleterious effects followed.

RELIGIOUS SERVICES, DISTRIBUTION OF SCRIPTURES AND TRACTS.

Divine service has been held every Sabbath at the Hospital at half past one P.M. The number of auditors has varied from twenty-five to seventy-five. The excellent Evangelist Liáng Afah continued his assistance up to the month of June last, when his whole time and strength were required by the London Missionary Society, whose de-

voted missionary he is and has been for many years. Since that period it has been my happiness to enjoy the assistance of Mr. S. W. Williams each Sabbath. During a part of the past two years, a religious service has been held with the patients two evenings in the week, at which a portion of Scripture was read and explained, concluding with prayer. In these services, as well as frequently upon the Sabbath, I have enjoyed the coöperation of the Rev. William Speer. Each Monday, on which new patients are admitted, seldom less than one hundred, and often one hundred and fifty persons, are present, and the assembly is addressed, explaining the objects of the Institution, and presenting a summary of the great doctrines of revealed truth, after which they are presented with a Gospel, a Christian tract, and a form of prayer, as stated in the last Report. About 10,000 volumes have been distributed, a portion of which have gone to other and distant provinces, under circumstances calculated to secure for them a favorable reception; but 30,000 could have been distributed equally well, had I possessed them.

In June last a case of deep interest occurred, illustrating the power of truth. The work of the Holy Spirit was signally manifested in a lady afflicted with cancer of the face. Her physical malady was beyond the power of human skill. She was a woman of superior intelligence and read Chinese with facility. After she had been sometime in the Hospital, during which she had attentively read the Gospel, and listened with solemnity to the explanation of its doctrines, both upon the Sabbath and during the week, the Evangelist called one day and with much joy informed me that this patient, to use his own guarded expression, "believed a little." He was requested to be assiduous in making her acquainted with the Gospel; he replied, "No fear; she now believes she has an immortal soul, is convinced of the sinfulness of human nature, and understands the vicarious atonement of Christ, and is anxious to avail of His salvation." The emotions awakened in contemplating her feelings are more easily conceived than expressed. A person of her intelligence, at the age of forty years, for the *first time* grasping the sublime idea of immortality, and realizing the overwhelming thought of being a sinner against God, and yet, her solace in the knowledge that there is forgiveness through the atonement of Christ!

I soon visited, and conversed with her, directing her to the 14th chapter of John, and observed that many had come to the hospital afflicted with grievous maladies, and had gone away happy in their perfect recovery, yet without embracing the Savior who was there made known

to them ; but still more blessed her lot, though the cancer could not be cured, if she sincerely embraced the Savior, for then in immortal health, she would before long be in the everlasting enjoyment of one of the many "mansions in her heavenly Father's house."

Her disease making rapid advances, she was in a few days after, advised to return to her family, carrying an assortment of books such as alone contain the elixir of life. I have seldom seen more convincing evidence of the influence of the Holy Spirit upon a Chinese mind, and it is my humble hope and sincere prayer, to meet her in a better world. I learn that she has since deceased.

A young Manchú soldier has attracted particular attention. He stated that it was relief afforded to a friend, and his hearing of the benevolent design of the Hospital that first excited his curiosity to become acquainted with the new religion. The fact of a foreigner coming from afar to heal the sick gratuitously he could not understand. He attended, unobtrusively, the services upon the Sabbath, week after week, and this first attracted my notice ; upon inquiry he informed me he was a Manchú, belonging to the garrison in the city of Canton. Finding he took more than ordinary interest in the doctrines he had heard, he was invited to call at my residence for free and unrestrained conversation respecting them. The invitation he cheerfully accepted, and has often repeated his visit. The Christian books presented him, he read with great interest, and has often expressed his full conviction of their excellence and truth : and that 'secretly, from fear not of the Jews,' but of the Manchús, he worshiped only the living and true God, at the same time expressing his dissatisfaction with the false religion of his country. He is apparently amiable, and I doubt not sincere in his intellectual belief of the Gospel, though as yet he has not the moral courage to profess it publicly.

The following letter in Manchu, from his wife, who also professes to believe in the Savior, addressed to Mrs. Parker then in America, and translated by the husband into Chinese, may here be quoted, being probably the first letter ever addressed by a Manchu to a foreign lady.

"Your younger sister addressing Mrs. Parker, wishes her all tranquillity and ten thousand blessings. Your younger sister is under obligations to the venerable Teacher (Dr. Parker) for his compassion and love to us in teaching and preaching to us the doctrines of Jesus, the Lord and Savior of the world. From this time forth, it will be my aim to hold fast his religion. Meditating upon and revolving in my mind the moral excellence of Mrs. Parker, I write this note, and respectfully present my compliments, wishing her health and happiness ;

and moreover, offer my regards to her honorable family, relatives and friends, desiring for them perfect tranquillity.

“ Your younger sister bowing, presents her respects.

Canton, 25th September, 1849.

Nuon Ta-taou.”

It is a constant source of gratification to witness the living evidences of the Divine blessing upon the Medical Missionary cause in the persons of those whose lives have through its agency been instrumentally prolonged for years. Now, one and another calls, who five or ten years' since, by a surgical operation were delivered from evils fast hastening them to the grave; then, another, who *fifteen* years since was on the border of dissolution from an affection which, without foreign aid had terminated speedily and fatally, is distinctly before the mind.

After the experience of fifteen years, the cause of Medical Missions, whether as it respects its divine origin or its peculiar adaptedness, as a means to the introduction of the Gospel and its blessings into China, has not diminished in my view of its importance. Confidence, friendship, and influence, have thus been acquired, attainable in no other way so successfully. It is an occasion of unfeigned pleasure to witness the success and influence of kindred institutions, the Reports of which have been read with gratification.

In 1841, the Bishop of London expressed his conviction of the benevolence and wisdom of medical missions, which he very justly remarked, were sanctioned both by the precepts and example of the Savior himself; and it is a pleasure to know, that the Church Missionary Society of England has at length affixed the seal of its approval to the cause, by the appointment of the Rev. W. Welton, B.A. of Cambridge, and for some years a practitioner in England, its medical missionary to Fuhchau.

The systematic efforts of the Medical Missionary Society of Edinburgh, to enlighten and awaken the public mind generally, and that of the Profession particularly, betoken good for the cause. A volume of Lectures upon the duties of the latter, delivered in that city the last year, by some of the ablest of the distinguished faculty of that metropolis, deserves a place in the library of every medical man in Christendom, and will richly repay perusal. Sir Henry Hallford and John Abercrombie, names ever to be remembered in this connection, have passed from the stage, but fortunately their mantle has fallen upon others. Soon may the number of duly qualified medical missionaries, commensurate with the demand for them, come forth to this inviting field, where is ample scope for all their talent, faith, and holy enterprise.

TABULAR LIST OF DISEASES.

	1848.	1849.		1848.	1849.
<i>Diseases of the eyes.</i>					
Granulations	15	73	Ranula		2
Entropia.....	282	26	Elongation of pendulum palati	1	
Ectropia.....		9	Aphone	2	2
Trichiasis	5		Salivary fistula.....	24	16
Lippitudo	67	65	<i>Diseases of the Organs of Circulation.</i>		
Xeroma		4	Nevæ maternæ.....	3	2
Excrescence of eye-lids...	1		Aneurism.....	1	3
Tumor of the orbit.....		1	Hæmoptisis	35	10
Tumor of the lids.....	2	2	Phthisis pulmonalis.....		1
Noli-me-tangere of the lids.		1	Bronchitis, chronic.....	71	177
Mucocele	2	3	Pleurisy	1	
Ophthalmia, acute.....	101	115	Asthma	2	4
Ophthalmia, chronic.....	729	597	<i>Diseases of the Abdominal Organs.</i>		
Ophthalmia, strumous.....	2	1	Gastritis.....	1	5
Ophthalmia, purulent.....	5	11	Gastrodynia.....	46	79
Ophthalmia, variola	6	6	Diarrhea, chronic.....	15	11
Ophthalmitis.....	6	3	Dysentery		5
Exophthalmia.....	4		Fistula in ano.....	18	34
Pterygia.	144	143	Prolapsus ani.....	5	4
Nebula.....	355	439	Hemorrhoids	10	6
Leucoma	6		Dyspepsia	24	38
Ulcer of cornea.....	20	9	Ascites	107	97
Cornitis		1	Anasarca.....	24	44
Cataracts	117	114	Marasmus	2	4
Glaucoma.....	2	4	Worms	26	47
Myosis.....	21	2	Hepatitis	34	15
Mydriasis.....	13	8	Abscess of liver.....		1
Muscæ volitantes.....	6	1	Enlargement of spleen. .	28	6
Amaurosis, partial.....	6	13	Hernia inguinal.....	35	47
Amaurosis, complete.....	58	65	Hernia, ventral	1	1
Fungus hæmatodes.....	1	2	Hernia, umbilical.....	2	2
Loss of one eye	44	62	<i>Diseases of Genital Organs.</i>		
Loss of both eyes.....	42	60	Amenorrhœa.....	1	5
Staphyloma, cornea.....	54	56	Chlorosis.....	1	3
Staphyloma, iridis.....	2	1	Closed vagina after birth		
Staphyloma, sclerotica....		1	of a child.....		1
Iritis, chronic.....	4	6	Stricture urethræ.....	3	1
Onyx.....		2	Prolapsus uteri.....		2
<i>Diseases of the Ear.</i>					
Deafness	55	51	Cancer penis.....	16	5
Otorrhœa	9	5	Phymosis.....	11	13
Deaf dumbness.	3	2	Chronic cystitis.....		2
Rent ears.....	20	11	Hæmaturia.....		3
Ulcer of the ear.....	2	17	Gravel.....	1	3
Polypus of the ear.....	2		Urinary calculi (stone in		
<i>Diseases of the Face and Throat.</i>					
Coryza	1		the bladder).....	23	31
Glossitis	1	2	Hydrocele	23	58
Laryngitis		2	Impotency	1	2
Tonsilitis.....	2		Fungus of the testicle....	5	1
Ulcer of fauces.....		1	Schirrous testicle.....	2	1
			Gonorrhœa.....	7	3
			Bubo		3

	1848.	1849.		1848	1849.
Syphilis		14	Periostitis.....		2
<i>Diseases of the Nervous System.</i>					
Hysteria.....	1		Caries of os femoris.....	1	2
Paralysis	2	7	Caries of tibia.....	1	4
Hemiplegia.....	11	2	Caries of humerus.....		1
Neuralgia.....		3	Caries of scapula.....	1	
Epilepsy	4	13	Caries of lower jaw.....	2	2
Convulsions.....		1	Neerosis.....	2	1
Hydrocephalus.....	3	3	Curvature of spine.....	15	8
Cephalalgia.....	20	40	Disease of antrum maxil-		
Spina bifida.....		1	lary.....	1	1
<i>Cutaneous Diseases.</i>					
Warts		1	Dislocation of radius and		
Maculæ	9	2	ulna.....	2	1
Lepra	6	13	Dislocation of lower jaw..	1	2
Acne.....	3	3	Dislocation of os humeri...		1
Tinea capitis.....	4	11	Dislocation of femur.....		1
Tetter.....	2	5	Exostosis of mastoid process	1	
Herpes zoster.....	1	1	Exostosis of lower jaw....		1
Scabies.....	17	31	Paronychia	8	6
Psoriasis.....	3	9	Anehylosis of elbow.....	2	2
Impetigo.....	35	28	Contraction of tendons....		6
Lichen circinatus... ..	97	137	<i>Preternatural and diseased Growths.</i>		
Noli-me-tangere.....		1	Nasal polypus.....	14	7
Elephantiasis of the legs...	6	8	Tumors, steatomatus.....	3	19
Elephantiasis of the vulva..		1	Tumors, sarcomatous	7	22
Keloids.....	1	1	Tumors, glandular.....	34	19
Ichthyosis.....		1	Tumors, fungoid.....	1	2
Various.....	5	11	Tumors, erectile		1
<i>Constitutional Diseases.</i>					
Rheumatism.....	223	457	Tumors, abdominal.....	16	10
Arthritis	21	17	Tumors, encysted.....	21	6
Lumbago.....		2	Carcinoma of the breast ..	18	3
Fever, intermitten.....	17	26	Carcinoma of the face.....	2	4
Measles.....		1	Schirrous breast.....	6	3
Opium mania.....	3	3	Hypertrophy of the breasts.	1	1
Abscesses	71	47	Abscesses of the breast...	2	1
Carbuncles.....	1	1	Imperforate anus (congenital)	1	
Uleers.....	121	196	Imperforate vagina do.	1	1
Gangrene		3	Lipoma of the nose.....	1	
Erysipelas.....		2	Lipoma of the cheeks.....		1
Serofula.....	131	163	Injuries (various)	14	20
Goitre	6	3	Burns from gunpowder &c.	11	15
<i>Diseases of the Osseous System.</i>					
Morbus coxalgia.....	14	4	Wound of the abdomen...		1
			Wounds, incised.....	3	3
			Wounds, gunshot.....	10	5
			Epulis	4	2
			Harelip	6	7
			Club-foot.....		1
			Finger bitten off in a quarrel	1	2

TABULAR SYNOPSIS OF THE TABLE.

	1848.	1849.
Diseases of the eye.....	2122	2143
Diseases of the ear.....	91	86
Diseases of the face and throat.....	31	25
Diseases of the organs of circulation.....	113	197
Diseases of the abdominal organs.....	378	446
Diseases of the organs of generation.....	91	151

Diseases of the nervous system.....	41	70
Cutaneous diseases.....	189	264
Constitutional diseases.....	594	921
Diseases of the osseous system.	51	45
Preternatural and diseased growths.....	177	156
Totals.	4001	4504

By the Treasurer's account, Dec. 31st, 1847, there was was a balance to the credit of the Society, of \$4611.31 from which subtract \$1107.51, the current expenses for the year 1848, and \$975.69, those for 1849; together with a balance of \$525.40 due P. Parker as per last Report (in all \$2608.60), leaves a balance in the treasury at Canton of \$2002.71. Besides these expenses, sums have been paid for medicines and instruments in New York out of funds of the Society in the hands of Messrs. Olyphant & Son, who hold a balance of between eight and nine hundred dollars.

ART. VI. *Letter regarding the word used for God in Chinese.* By
A LOOKER-ON.

To the Editor of the Chinese Repository,

SIR,

MAY a *Looker-on* throw out a suggestion? I read in Locke's *Essay on the Understanding* (Book III, chap. 9., Art. 5.), these words: "Words having naturally no signification, the idea which each stands for must be learned and obtained by those who would exchange thought, and hold intelligible discourse in any language." Now *preaching* is the divinely appointed means of spreading the Gospel; if a missionary, therefore, carefully explains what he means by the word, it can not make any great difference whether he use *Shánglí* or *Shín*. I greatly doubt whether the strict accuracy of signification sought for in the Chinese language exists in any language, unless it be in the Hebrew, in the one great name *Jchovah* (which will surely not be excluded from the Chinese Scriptures). I am quite certain that it does not exist in the English, for we find excellent scholars disputing whether the word *God* is a generic term, a relative term, or a proper name (Query, may it not be all these at different times?), and coming to conclusions so widely different that ordinary readers are rather puzzled to know what to think. If, therefore, we are content, in English, with such uncertainty, may we not also bear with a little in Chinese?

The early Christian writers used the word *Deus*, and yet neither do we now, nor did the early Christians by mistake worship Jupiter or Vulcan : the inspired Apostle himself used Θεός, but I much doubt whether he was ever supposed to allude to Ζεύς or Ἀπολλών. Indeed it may be questioned whether it is possible for *any* heathen nation to have a word accurately describing Him that filleth heaven and earth with His presence : would it not, therefore, be the best course to select one, or even *two*, of the words that come nearest the correct idea, using such precautions by notes or verbal explanations, as to prevent mistakes ?

I have the honor to be, Sir,

May 9th, 1850.

Your obedient Servant,

A LOOKER-ON.

[*Note.*—The inquiry of a Looker-on must, in our view of this question, be answered in the negative; we suppose he himself would not, either in English or in Greek, indiscriminately use two words as the translation of *elohim* when applied to god, and the same should be the rule in Chinese, since two generic terms for the same thing must breed confusion; especially when, as in this case, we are obliged, by definitions of a new and stricter character, to convey a new idea to the native word, and limit its signification to Him, who is a jealous *elohim*. Moreover *Shángli* is a proper name, while *shin* is a common name. If our correspondent will apply his own suggestion to the English or Greek versions of the 'Old Testament, he will, we think, perceive the difficulty of rendering the word *elohim* into Chinese by both the terms proposed.—*Ed. Ch. Rep.*]

ART. VII. *Journal of Occurrences: departure of H. E. John W. Davis; ceremonies observed at Canton by the authorities upon the empress' death; last edict of Táukwáng; bounties conferred by the new emperor; notices of his family; epidemic at Canton.*

THE *American commissioner to China*, H. E. John W. Davis, left China on the 24th inst, by the P. and O. str. Pekin to return to the United States. His successor had not been appointed by the last accounts, and Dr. Parker acts as chargé ad interim. A service of plate was presented to Mr. Davis on his departure by his countrymen residing in Canton.

OFFICIAL rites in mourning for the empress-dowager were observed at Canton on the 3d of March. The directions for the ceremonies were issued on separate sheets, a handbill having previously been circulated announcing the date of the arrival of the news, and the time when the period of mourning for her majesty was to commence, and the offices to be closed. The detail of these funeral rites is given in the following papers, for which we are indebted to the China Mail.

Forms observed upon receiving the news of the death of the Empress at Canton; printed and circulated on three separate sheets:—

1. Upon the receipt of the news of the death of Her Majesty the Empress Dowager, a grave matter, the fringe (and buttons) are taken off the caps, and white clothes are put on.

When the Imperial notification of the same comes down the river the officers, civil, and military, will all be in waiting in the pavilion of Jih-kin, at the T'ien-tsz' má-t'au.* Two Li sang† (marshals or chaplains) hand out the ti tang‡ charged with the notification, who will land with it raised high in his hands, and lay it on the dragou litter.

The assembled officers hereupon fall on their knees, and looking upwards raise a cry of lamentation until the notification shall have been carried past them, when they rise and follow the officers appointed to lead the procession to the principal entrance of the Examination Hall where they file in before the litter and take their places, the civilians on the east, the military men on the west side, in the proper order of their respective precedence; then again they fall on their knees, and lift up their heads, waiting until it shall have been laid in the Hall, into which they then follow it. The Li sang cry aloud, "Marshal the ranks;" and this done, the officers perform the ceremony of bowing down thrice, and knocking the head nine times.

The Li-sang next cry out, "Salute the notification, and hear it to its place." The officer deputed approaches the litter, salutes the notification, and bears it to the table on which the incense sticks are burning.

The Li-sang cry aloud, "Let all raise the cry of lamentation!" When their wailing is ended, the Li sang cry, "Present the Notification;" upon which the proper officer comes to the front of the table, and lifting the notification high in both hands, presents it to their excellencies the Governor-general and Governor, who receive it on their knees and hand it to the provincial treasurer, who in like manner receives it kneeling and hands it to the secretary, who takes it to the Tsz'-wei Hall, where it is copied and sent to the press for publication.

The Li-sang then cry, "Let the officers put on their mourning," and as soon as they have changed their attire, they take their places on the east and west. "Form in ranks;" and when this is done they fall down and bow the body thrice and knock the head nine times. As soon as they rise, the Li sang say, "Raise the cry of lamentation;" and when their wailing is ended, they break off again to the east and west, and remain seated on the ground for a short time.

The Li-sang then cry, "Let the several ranks (i. e. the right and left) retire;" and they all withdraw to a public hall (devoted to such purposes), where they pass the night, abstaining from meat and all carnal indulgence.

In the first watch of the following morning they repair in order to the Examination Hall, into which the Li-sang usher them before daylight to perform the same ceremonies as on the previous day. After these they retire as before, and in the last period of time preceding the evening watch return to the Hall, and go through the same forms a second time. These processions and lamentations last three days, after which each officer returns to his official residence, certain of them being deputed to burn incense, and keep a solemn vigil before the yellow table in the Hall. All wear white until the twenty-seventh day from the commencement of their mourning, when they again repair in order to the Hall before daybreak, are again introduced by the Li-sang, and fall down thrice and knock nine times. When their wailing is ended, they put off their white apparel and remove the incense table, and each officer returns to his office.

From the moment that the news reaches the provincial city, all official signatures, dates, &c., are written in blue ink, and the impression of the seals is blue. No drums are beaten, there are no sittings in the courts, and a blue valance is hung from the chair and table of the officer (in lieu of the ordinary red one) until the expiry of the term of twenty-seven days.

Beside the above ceremonies a dispatch has been received from the Board of Rites ordaining that one hundred days of state mourning must elapse before any one may shave his head.

2. The following are the regulations for the banquet to be served to the dead, and the rules of lamentation during the three days:—

The officers, civil and military, stand in two ranks, the first east, and the others west, facing inwards.

The Li sang cry, 'Form in ranks;' and as soon as the ranks are formed 'Draw the dragon curtain, Serve tea [to Her Majesty].' Two attendants carry the tea-table up the middle aisle, and

* Tien tsz' má-t'au, the landing-place of His Majesty, in honor of whom the alcove or pavilion here mentioned is said to be called *Jih-kin*, the Sun, or the Day is at hand.

† Li sang.—After the triennial examination in the larger districts there used to be twelve graduates, and in the lesser eight, chosen to act as Yuh-sang; four under-graduates were also selected in the larger and two in the smaller districts, to act as chaplains on grand ceremonial occasions. They seem now to be paid by government, who hire them as the occasion demands. The ancient method of appointing them is said to have fallen into desuetude.

‡ Ti-t'ang; there is at Peking an office subordinate to the Board of War, known, as the Ti-t'ang ya-mun, composed of sixteen military officers of the rank of captains who are charged with the transmission of intelligence to the outer provinces, to the ten prefectures of Chihli, and to the head of the Canal Department; that of the Rivers being included in Shantung. The Governments-general of Yunnan and Kweichan, and of Shensi and Kansuh, have but one representative at the capital. In that of the Two Kiang, Kiangsu and Nganbwui have but one, Kiangsu another. These employés appear to be all natives of the provinces or governments, for whose postal communications of an official nature they are severally responsible. In the provinces there are twenty officers of corresponding rank and title, but differently distributed. In Canton, for instance, there is a chief and an assistant, by whom the report would be brought to the notice of the supreme authorities.

ascend [to the space over which the curtain is hung] by the steps on the eastern side, while one with empty hands comes up the centre and ascends by those on the western side (to assist the others;) when the table is set down, they all retire by the same flight that they had ascended, and wait under the ledge of the canopy of the shrub, with their arms folded across the breast, until the table is to be removed. Another attendant now brings in a wooden basin, and another a silver bowl or tea-cup, with which they follow the Governor-general and Governor up the eastern stair of the dais to the red shrine (which is open above), where they pour out tea on their knees and baid it to their excellencies; they then retire where the others are standing, and wait with their hands joined across the breast for the tea cup. Their excellencies advance and set the tea [before the tablet representing the late Empress on her throne]. When this is concluded, the Li-sang cry, "Resume your places;" the officers bow and prostrate themselves three and nine times; and when they rise, the Li-sang cry, "Take away Her Majesty's tea;" whereupon their excellencies approach the table and reverently raise the cup, which they bear by the eastern steps to the attendants, who retire with it raised reverently in the hands. The two attendants before mentioned then come by the east, and with the third who ascends by the west, reverently remove the table, after which they file off as before by the centre aisle.

Their excellencies having resumed their places, the Li-sang cry, "Serve the repast to Her Majesty;" three attendants mount the dais by the east and west as before, and having laid the table, retire and wait in the same place and attitude as those who served the tea. Four others then bring a wooden tray up the central aisle, and one rice, and mount the dais by the east, and serve it to their excellencies (who will have preceded them on their knees); one then brings water, another a spoon, and a third chopsticks, all of whom mount the eastern stair and present these things on their knees to the Commissioners of Finance, Justice, and the Salt gabelle, who hand them to the Governor general. The attendants then retire to the entrance, where they stand with their hands folded across the breast; they next go to the burning chamber (where large fires of bamboo are lit as in the palace at Peking), to wait for the soup and rice bowls. When their excellencies have received the rice, the three Commissioners take the water, spoons, and chopsticks, and carry them in their proper order raised up, and lay them on the table.

This done, the Li-sang cry, "Resume your places and pour out wine to Her Majesty." Two attendants bring the libation table up the middle aisle and mount the dais by the east, while one, empty-handed ascends by the west; when the table is placed, the two retire as they came, and wait under the canopy of the shrine; the one retires to the entrance. They next repair to the burning chamber, where they receive the tripod (of tutenage); one attendant receives the sacrificial vase and one the wine vessel out of which it is poured; all then move up by the east in the suite of their excellencies to the wine table, before which they fall on their knees and wait until the libation is poured. The Li-sang then exclaim, "Let all kneel down;" whereupon the whole of the officers fall on their knees, and at the first libation bow their heads to the ground, and perform the same ceremony at the second and third. They then rise up again, and the bearers of the vase and wine vessel retire by the east with these. The Li-sang then call aloud, "Kneel down and raise the cry of lamentation;" this over, "Strike the head against the ground, strike the head, strike the head." They then rise and the same cry is repeated by the Li-sang, and the same ceremony performed by the officers a second, and again a third time. The Li-sang then call out "Let Her Majesty's repast be taken away!"

Upon this their excellencies, with the three Commissioners, go up to the front of the table and take the soup, the rice, and the tea down the centre aisle to the burning chamber. The Commissioner of Grain comes to the table at which the libation has been poured out, takes the tripod and raising it reverently in his hands, carries it down the centre aisle to the burning chamber, whither the rest of the officers follow him. The Commissioner of Finance puts himself at the head of the nine attendants who have been standing with their arms folded across their breasts; they file off east and west, and severally remove the wooden tray, the banquet table, the table (a lower one) of the libation, and retire with them, the Treasurer then stepping to his place again. In the burning chamber, the Li-sang cry, "Pour on the flame;" on this their excellencies and the three Commissioners pour the soup and the rice upon the flames, and the Grain Commissioner the wine. The Li-sang then cry once more, "Let all fall down upon their knees, and strike the head! strike the head! strike the head;" and when the officers have risen again, "Let fall the dragon curtain,—after which all return to their place in the ranks.

3. A third paper directs that on the day of their mourning all officers shall repair before dawn to the Examination Hall, where the Li-sang will introduce them as before, and after they have knelt thrice and struck the ground with their heads nine times, at the word of command, will say, "Raise the cry of lamentation;"—and when the wail is ended, "Change your dresses of white,"—"Remove the incense table,"—"Let every officer return to his residence,"—"Let no drums be beaten,"—"Let no one hold his court" for one hundred days,

The common people have felt very little interest in these ceremonies, for they are not thought worthy by the magnates of the land to participate in them.

The last edict of *Taukwang* is dated Feb. 25th, the day of his death, and it is not improbable that it was actually issued near or upon that day. It would be desirable to be able to add some biographical notices of the late monarch, but our information on this point is very meagre. In vol. X, pp 88-98, will be found a variety of papers and notices connected with his

accession and person. His majesty belonged to the fifth generation of the royal family called Mien 綿 (see Vol. XII., page 22, for an explanation of the rules of naming) his own name being Mien-ning 綿寧; the last character of the two was ordered to be contracted to 寧 when used by the common people, the other form being too sacred for any other use than his majesty's name. This singular freak of pride (almost impossible in any other language than the Chinese) began with Tsin Chi-hwángti, B. C. 249; the number of characters which have been altered on this account is very few, seven or eight in all, for the custom did not become common until the Tsin dynasty. Mienning was not the son of the late empress-dowager, but we are informed in the China Mail that she preferred him to Mienkái, her own son, to succeed Kiáking, and that he was at that time the eldest surviving son of that monarch, by one of his concubines.—His Majesty has been noted among his people for his filial duty to the late empress, and for his domestic virtues generally, though the reported violence to his eldest son in 1832, which caused his death, rather militates against such a reputation. He evinced great cruelty to the prisoners taken by his troops in Ili, when repressing the disturbances caused by Jehanguir, being himself, it was said, present at their execution. The general opinion of his subjects has been on his side in relation to his numerous efforts to repress the opium trade, though individually they never seemed to suppose they could do aught to assist him by each one refraining from using the drug.

His two half brothers, Mienkái and Mienyü, have not, so far as we know, held posts of any influence even in the imperial clan, and the latter, and only one now living, was degraded some years ago from his rank as *tsinwáng*, but has since been restored; the rumored troubles in the palace upon the late change of the crown have been ascribed to his intrigues.

The manner in which H. M. Táukwáng smooths over the war with the English in the following paper, has rather excited the sneers of the people, who take occasion to compare the denunciations he issued in 1840 against the rebels and barbarians with the remarks now made in 1850. That war did not, however, weaken the loyalty of the people to any perceptible degree, though it did much to destroy the notion of the invincibility of the imperial soldiers. The following paper is called *Tá hìng Hwángti wei cháu* 大行皇帝遺詔 *lit.* the Testamentary proclamation of the Augustus who has gone the great journey; it is in some respects a singular document.

He who received in course from Heaven the decree to be emperor, proclaims saying:—We, grateful to our imperial father, the emperor Jin-tsung-jui (Kiáking), protected and supported by his abounding grace, for the transmission of the 'divine utensil' (the throne), have held the reins of government full thirty years. Looking up and meditating upon the orders of our sainted ancestors, and primarily that we might reverence heaven and imitate our predecessors, we have regarded the diligent governance of our beloved people as of the highest importance. Seeing that our virtue was but small, durst we do otherwise than vigorously attend to business in the morning, and in the evening seriously reflect on our actions, indefatigable throughout the day? For this, from the day we ascended the throne till now, we have ourselves perused and examined all memorials and papers, and have personally held audience with our ministers, and appointed them to their several duties, so that the day declined before we ate, and our attire was always plain; [in this manner] like a single day have the thirty years passed, nor have we presumed to take any respite or relaxation to ourself. We have also personally set an example of economy and retrenchment to the empire.

From the commencement of our reign, we have sent out orders written by Ourself, warning above all things against gaiety, licentiousness, covetousness

and selfish desire of gain; and interdicting idle shows and inordinate fondness for the best, and whatever would in the least induce profusion and extravagance. Statesmen and people throughout the realm have been alike cognizant of this.

Since the little fools on the western frontier were chastised and quelled by our troops, at which time peace was soon made, we presumed not to vaunt our martial prowess; till afterwards, in relation to a matter of trade on the maritime frontier in the southeast, a trifling dispute arose, but, like the good men of ancient times, who regarded love to man as a prime virtue, how could we [even then] bear that our innocent babes should be exposed to the horrors of war? We therefore waived our trifling dissatisfaction, and entered into an important compact, whereby we both tranquilized our own borders and compassionated those from afar, as has been the case now for ten years, instantly causing the hurtful flames [of war] to die of themselves, and our people and the foreigners to trade with each other in harmony. In this, we certainly exhibited the inexpressible affection we have for our beloved people, and to this day the world has worthily judged of our intentions in it.

When overwhelming calamities by flood or drought came, we blushed for Ourselves, that we had involved our people in such constant misery and toil, and we spared not to make special disbursements of aid from the provincial treasuries to rescue the people from their afflictions and diseases. When our officers have requested us to remit arrearages or grant aid, there has been no case in which we have not copiously rained our favors and largesses upon them; we have never hoarded our delicacies, nor been niggard of our aid to those suffering from famine and flood, as all, both at home and abroad, will bear witness.

During the thirty years we waited upon the late empress-dowager, delighting in her pleasure and ministering to her happiness, we never were remiss in due respect, nor have we failed in observing the last rites due her. In all these points, our shortcomings are small indeed.

Our own personal health has usually been vigorous, but about the spring and summer of last year, we felt suddenly indisposed; and though we took increased care of our health, it has never been reestablished. When returning to the palace last January, we were distressed to hear of the departure of the late empress-dowager, and our sincere grief has injured our health, so that we have gradually become weaker and poorer; lately, our breathing has become more difficult, and the violence of disease daily increases; yet when we reflect that we have been thirty years upon the throne, and our age is now sixty-nine, why should there be any repinings? Mindful of the paramount importance of providing for the succession, we have timeously thought of the choice of one of excellent goodness, who will assume this great responsibility. Accordingly, about 6 o'clock this morning, we specially called in the controller of the Imperial clan, the high ministers who wait before us, the high officers of the Council, and the high chamberlain, and gave them our personal commands in writing, ordering that they should set Yihchú, my fourth son, upon the imperial throne, and further requiring these high officers all with united heart and zeal to support him, and have no regard for any other [claimant]. Since announcing this our pleasure, half a day has passed, and our spirits are gradually wasting away: is it not from heaven? The heir-apparent has exhibited a humane and filial disposition, and he is well established in virtue, rectitude and generous feelings, so that he will doubtless be equal to receiving the charge now intrusted to him. Let him mount the throne as emperor in order to continue our great line.

Whereas Heaven has created this people and set over them a shepherd, let him incessantly show his carefulness, diligence, solicitude and exertion; thereby he will learn the tempers of men and comfort his people; and perpetuate our mighty dynasty. As to the best way of marking the disposition of men, let him observe for himself, as in a clear mirror, or as by an even balance, their beauty and deformity, their merits and defects; remembering that it is only by impartiality that he can become able to adopt proper and beneficial measures. And we desire that all the civil and military officers within and beyond the realm be spotlessly pure in heart, each one diligently exercising the duties of his station, that by their assistance the reign of our imperial successor may be exceedingly

glorious; then will our content be increased. Let the mourning be taken off according to the old regulation, after twenty-seven days have transpired, and let this announcement be proclaimed throughout the empire, that all may hear it.

A number of papers have been issued from the capital relating to the demise, one of them giving directions respecting the religious ceremonies to be observed towards the departed monarch. His *miâu háu*, or temple designation, the name by which he is to be worshiped in the hall of ancestors and called in history, is *Siuen tsung Ching huángti* 宣宗成皇帝 our munificent ancestor, the emperor Perfect. When the emperor's corpse is to be carried to Moukden to be laid in the sepulchre of his fathers, does not appear. Notice has also appeared requiring the character *chú* 紉 in the emperor's name to be contracted to 紉, when employed in common writing, but as it is a character seldom used, it will not often require to be thus mutilated.

The edict of accession was issued on the same day with the preceding, and is almost word for word like the same proclamation issued by Tánkwáng in 1820, as given in vol. X, page 89, from which we infer that the proclamations and usages connected with the demise and accession of the emperors are all done according to "old custom." Part of this paper was given on page 231, and we now insert the remainder, containing the recital of the various privileges and favors conferred by Hienfung. Those marked with an asterisk are identical with the favors conferred on Táu kwáng's accession; there were only twenty-two articles in that paper.

*1. To all the princes and dukes of every grade, both in the capital and beyond it, let gracious gifts be conferred.

*2. To all the princesses of the blood, and those nieces and cousins farther removed [than daughters], let gracious gifts be conferred.

*3. Let all the Manchu and Chinese officers, civil and military (down to a township magistrate and an ensign), be advanced one step.

*4. To all civilians, of whatever grade, in addition to confirming to them the rank or step they at present hold, let the nominal title or acting office they may now exercise, be conferred upon them.

*5. Let the sons of civilians at the capital above the fourth rank, and in the provinces above the third rank, and of all military officers above the second rank, receive the same title as their fathers, and each officer enter one son at the (*Kwoh-tsz' kien* or) National College.

*6. Let all civilians below the fourth rank, and military men below the third rank, who have been suspended or disranked, but still retained in office, and those whose salaries have been retained, or who have been fined, or otherwise punished according to their delinquences, be restored to their rank, and their fines remitted.

*7. Let the number of [successful] candidates at the next examination for (*tsinsz'* or) Doctor be reported to Us by the Board of Rites with the request that it be enlarged; at the next provincial examination for (*küjin* or) Master, let the number of [successful] candidates be increased 30, 20, or 10, according to the size of the province; and let the number of [successful] Manchu and Mongol candidates be increased six, and of the Chinese bannerinen three.

8. Let the number of (*siütsü* or) bachelors who may succeed at the next examination in each province be increased seven, five, or three, according to the size of the district.

*9. Let the Masters by purchase (*hiensang*) of the National College, and the student candidates for employment, have a month's vacation.

10. Let the bachelors in every superior and inferior department, district, and military post in the provinces, each be promoted one privilege.

*11. Let every person throughout the provinces who has been distinguished for filial duty, incorruptibility, morality, and integrity, be reported to Us that

they may presently receive a button of the sixth rank as a personal decoration ; and let them be in readiness for our orders ; but let none be reported who are not fully known, for there must not be an excessive return.

*12. Let officers be dispatched to offer the accustomed sacrifices at the tombs of all former emperors, at the birthplace of Confucius, the five mountains, and four rivers.

*13. Let all criminals, whether officials, government clerks, soldiers, or commoners, except such as have been convicted of these ten crimes, viz., treason and sedition ; of the murder of parents or grandparents ; of a husband or master by wife, concubine or slave ; of a family of three innocent persons ; of mutilating or destroying persons, for bad purposes ; of planning or threatening murder, certainly involving life ; of making poisonous preparations ; of diabolical charms against life ; of putting up noxious medicines for poisoning people ; of violent robbery, and of magical incantations, which truly are capital crimes ; also all soldiers guilty of desertion or of harboring runaways ;—be pardoned, if their offenses were committed before the 25th of February, whether they have been accused or not, and convicted or not ; and if any person charges those now pardoned with these crimes, they shall themselves suffer as if guilty of the same offense.

*14. All convicts banished to 3000 or 5000 *li* distance, who have fulfilled three years at the place of their exile, and have conducted themselves peaceably and obediently, and all banished convicts over 70 years, are permitted to return home.

*15. Let all Manchus, all members of the Imperial household, and men of the five banners who wear robes, who have peculated in the public moneys, and who are now sued for the recovery of the deficiency, if it be found that they really are destitute of property, be excused of repayment after investigation ; and those who are responsible for, or bear a part of the repayment, or are involved in the case, all be released from further implication.

*16. All civilians who are required to pay up the deficiencies in the public moneys, and all sons and grandsons who are now held responsible for the peculations of their fathers or grandfathers, are released from all claims after an examination has been made.

*17. All officers and soldiers in the army, who in consequence of going on service, or by reason of disasters, have overdrawn their pay and rations, are released from repayment.

*18. Let all privates in the army, who have already distinguished themselves for bravery, or have retired from service by reason of wounds or age, receive extraordinary consideration, and examination be made as to the favors and largesses they should receive.

*19. Let all persons in the provinces who have five generations of descendants living, or those who have seen seven generations, receive in addition to the usual legal tablet, some largess and favor after proper examination.

*20. Whereas agriculture is the basis of the country's prosperity, let the local magistrates in every department and district always grant favors to all diligent husbandmen and those who labor in the fields, that the imperial bounty be made known.

*21. Except the robe-dressed, and all under majors, down to horsemen in the five banners [of the household troops], let the Manchu, Mongol and Chinese bannermen, both horsemen, artillerymen, and footmen, all receive a month's pay.

*22. Let every soldier and subject above seventy years of age have a man to cherish and take care of him, who shall be exempt from body-service ; and let every man who is above eighty years receive a button of the ninth rank ; above ninety, a button of the eighth rank ; above a century, a button of the seventh rank ; and those of one hundred and twenty years, a button of the sixth rank ; let all persons over a century be separately reported, that an honorary portal be erected for them, and money granted.

*23. Let all charitable institutions for the support of widowed and orphan persons both male and female, who have no one to support them, with all diseased or deformed persons, who have no one to speak for them, be borne in mind by the local officers, and their wants provided for at all times, that they fail not of a home.

At this distance from the capital, little is known of the new monarch, of his person, his character, or his habits. Some of the people say he is likely to do honor to his country, others remark that he will find great difficulty in freeing himself from the influence of Kiyng and his clique, and a third party ask how can such a novice and youth wield a sceptre surrounded with so many duties and responsibilities. A variety of rumors prevailed in Canton, during the first part of last month respecting the proceedings in the palace, one of which was that his uncle Mienyü had made a desperate effort to remove Yihchü, and seize the vacant throne himself, and had set the palace on fire to consume all its inmates at one fell swoop; and did so far succeed as to destroy Yihchü's wife and one of his younger brothers, but the heir apparent escaped. We think there are grounds for believing that a fire occurred about the middle of February in some part of the Forbidden City, and that Yihchü's wife died not far from the same date as the empress-dowager; but we add the rest of the rumor chiefly that it may by and by be compared with the real circumstances, if they should ever be ascertained. We suppose the following proclamation of the district magistrates of Canton relating to the reported disturbance was issued chiefly to find favor with their superiors. It however shows the care the officials deem it necessary to take when the effect of such rumors can be at all disastrous.

Fung, acting chief magistrate of Nánhái, and Shau, chief magistrate of Pwányu, make proclamation as follows:—

Whereas in the 12th moon of last year, from a want of proper precaution, the library in the apartments of the sixth son [of his late Majesty] caught fire, several buildings were consumed in the flames; but they were in due time extinguished, neither was there anything remarkable in the occurrence. In the 1st moon of the present year, His Majesty, the Emperor, with the flight of the Dragon mounted the throne: his youthful vigor of mind, his intelligence, his humanity, his piety, rendering his accession a real blessing to the government and people of his empire, he has ordained that the next year shall be called the first of the period Hienfung [Universal Plenteousness]. The nations along the many shores of the sea, within and beyond his frontiers, thence auguring regularity of the seasons and years of abundance, might have indeed congratulated themselves on the prospect of an endurance for evermore of the tranquillity at present prevailing. It has, however, come to our knowledge, that certain lawless fellows have had the audacity to mold the particulars of the abovementioned fire into a story of sedition, and have printed an account of this, of which several copies have been hawked about the streets. It is but too probable that the rustics of the villages in their ignorance may have their minds unsettled by these. And whereas it will be found that all persons viciously propagating what is noxious, or writing placards calculated to excite or unsettle the minds of men, are liable to summary decapitation, the law against them being of the highest severity, no trifling with it will be tolerated.

We have given orders to our police to make strict search for all who are taking a chief part in these fabrications, and to seize them and the workmen who cut the blocks, that they may be punished with the utmost rigor. It is farther our duty to issue a proclamation, and we therefore call upon you, the soldiers and common people throughout our jurisdictions to abide in peace, attending to your vocations, and sharing in common the blessings of this reign. And we promise, if you will apprehend and bring before us any of the above class of disaffected vagabonds who may be fabricating these noxious reports, or printing or selling the same, that, upon their conviction we will richly reward such as have been foremost in their capture. Beware of allowing your minds to be unsettled by them, and thus exposing yourselves to charges of a grave nature. Do not disobey this, but tremble and respect it! A special edict. Issued on the 17th April, 1850.—*China Mail.*

Epidemic in Canton. There has been considerable alarm felt among the citizens of Canton during the past few weeks, owing to an unusual number of sudden deaths, which the superstitious, ignorant people have ascribed to a want of harmony between the elements. In order to restore their kindly influences, they have celebrated the festival of the dragon-boats a month in advance, it being firmly believed that when the drums of the dragon-boats sound an epidemic flees. The disease seems to be more like the Asiatic cholera than any other, cases of bilious fever also occurring, but our information is very unsatisfactory as to its virulence or the number of cases. Rumor has doubtless exaggerated the truth.

